

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

DR. W. B. SELBIE, formerly Principal of Mansfield College, Oxford, has written a little book to which preachers will turn with interest and expectation. It is published by Messrs. Duckworth at the price of 5s., and is entitled *The Fatherhood of God*. It contains the author's mature thought on the central theme of Christian theology, and its aim is to show how the conception of God as Father meets the needs of men as no other, and is sufficient both for thought and life.

A testing problem for the doctrine of God's Fatherhood is that of Providence. The problem of Providence is created by the assumption, apparently involved in the conception of the Fatherhood of God, that under the Divine guidance all things work together for men's good. But, as Dr. SELBIE says, the facts of human experience, the constitution of the universe, and the course of history make it very difficult to believe that there is a good God over all working out His beneficent purposes. Let us see how he deals with this difficulty.

Let us notice, to begin with, that the difficulty in question is a result of the Christian revelation. It is the Christian revelation of God's fatherly love that accentuates the problem of evil and challenges a solution. If God is really the Father of men and cares for them, why is evil prevalent in the world and good so impotent? To this question there is no complete and final answer, and the Christian will be content in the long run to fall back upon

faith. But there are certain considerations which seem to lend a measure of reasonableness to Christian faith.

In the first place, the problem of pain is not a hopeless mystery. Pain has a real part to play in the economy of life. It gives timely warnings against danger and disease. It may sanctify, refine, and ennoble character. It may evoke pity and compassion. Contact with pain and suffering has indeed been known to create an inward security which no misfortune can shake.

In the second place, the problem of the natural order—storms, earthquakes, floods, and plagues—is not a hopeless mystery. Man's struggle against the natural order produces in him qualities of skill, forethought, endurance, and courage which are beyond price. As he dominates his surroundings and subdues even the powers of Nature to his ends, he develops his personality. And as for the so-called 'acts of God' involving wholesale suffering and loss of life, it is only reasonable to believe that as these belong to that natural order which reveals God's habitual mode of activity, they are but natural incidents.

Thirdly, the problem of the individual, under Providence, is not a hopeless mystery. Many people find it hard to conceive that the God of the universe interests Himself in their personal welfare. But if we are to hold this faith we must possess a

right theological background. In other words, we must Christianize our theology. Jesus taught that men are the children of God and the proper objects of a Father's care and compassion.

St. Thomas Aquinas held a conception of God that was more philosophical than religious, more metaphysical than moral. He argued that grades of goodness are necessary to the perfection of the universe and that evil has a real part to play in God's economy. Thus God is willing to sacrifice individual good to the good of the whole, to the ultimate end and perfection of His creatures. He deals with men as His creatures rather than as His children.

Schleiermacher has a more Christian conception of God's Providence. Yet his view of the Divine love remains cosmic rather than personal. No doubt it secures its end, namely, the redemption of the race, through the redemption of individuals; but something very different is suggested from the sheltering care of a Heavenly Father who knows His children's needs, material as well as spiritual. It is only of the 'God-consciousness' in man, according to Schleiermacher, that the Divine love shows unequivocally a generally protective and fostering care.

In the theology of Karl Barth we find a conception far removed from that of a Fatherly Providence. God and the world are poles asunder. There is no such thing as natural religion, and men are not by nature sons of God. God's concern with the world is not so much revelation as revolution. In sharp contrast to this is the position of those modern theologians for whom God's revelation is not a bolt from the blue, but a progressive unfolding of His will conditioned by man's capacity to receive and apply it. Spirit with spirit can meet, and man's capacity to receive plays as important a part as God's willingness to give. Thus to state the problem of Providence in terms of a father dealing with his children brings us at least halfway to a solution.

The teaching and practice of the Group Move-

ment has recently given great prominence to the question of Divine guidance. No Christian will doubt for a moment the reality of the Divine guidance or of his own dependence upon it. But God is not a general commanding troops and issuing to them orders of the day, but a father in the midst of his children, who wishes his children to do his will spontaneously and intelligently. He holds out to them a guiding hand, but not a pair of crutches. They must learn by their mistakes, and the discipline will do them good. It is only by Christianizing their conception of God, only by interpreting their relation to Him in terms of fatherhood and sonship, that men shall be able to see in God not merely a Providence which shapes their ends, but a Providence in whose will is their peace.

Losing Religion to Find It (Dent; 6s. net) is the attractive title of a recent book by Mrs. Erica LINDSAY, the wife of the Master of Balliol. It does not make easy reading, but it is the work of a profound and imaginative thinker who is not content to rest on custom or authority, but must needs dig down to root principles.

It will not be denied that many have lost hold on religion in these days, and many more are in deep perplexity. Much of this is undoubtedly due to the great influence which physical science has had on the modern mind, leading it to a deterministic view of reality. Such is the prestige of science that, 'whilst divines in the pulpit try to feed their flocks with science, which if not at first-then at second-hand is to save them, scientists are yielding to the persistent demand of an unsatisfied multitude and are supplying in answer to that demand a primitive philosophy and morals.'

Yet in the midst of the confusions and discontents of our time, living in our midst and subject to the same conditions as the rest of us, there are to be found men and women who possess the secret of a heavenlier life. The quality which distinguishes them is independent of riches and poverty, learning or ignorance, ease or difficulty of circumstance.

'They do not analyse or describe themselves; but they are pilgrims of eternity. Round them men are working havoc and engaging upon uncreative expenditure of energy, but these unselfconsciously peculiar people bear themselves as pilgrims in the realm of mortality, knowing in themselves an immortal spirit with which God communes. They seem to possess that liberty with which Christ made men free.'

Now these choice souls are like the little child whom Jesus set in the midst. They bid us pause and ponder. At the same time the presence of the little child in the midst, however beautiful and arresting, was not a gospel. We must reach through the individual to 'a principle and a method which the individual lives can reveal but can never exhaustively express.' The scientist may say, 'Of course we see the beauty of these Christlike lives, and we would gladly believe that in them we have a key to the spiritual significance of the universe. But our scientific world says it has no room for the importance of the individual, certainly not for individual power and spontaneity. How can a belief in undeviating scientific law live with a trust in redemption and in the individual spontaneity of Christlike lives?' The same difficulty is seriously felt by many within the Christian Church who are wondering what place is left for moral obligation and the eternal value of Christian truth and Christian living in such a world as science represents this world to be.

The fundamental problem, therefore, is of the reality of moral freedom and responsibility in a world where indubitably law reigns. A solution must be found which harmonizes the two and shows their organic relation within the total unity. It will not do to assert dogmatically an absolute freedom which is manifestly contrary to experience, or to regard faith as something which 'rebels,' or the incoming of the supernatural as something which violates law and order. The Christian faith, while it has its own absolute word to speak and its own freedom to offer, must speak that word and make that offer in harmony with all that is true in science.

Now, before we blindly accept the scientific doctrine of determinism, it will be well for us to examine with our own eyes the facts of experience. When we do so we at once begin to become aware that we have a real power, within strictly defined limits, of determining the course of events. The sailor, in the midst of forces which he has no power to change, which for him are 'determinism,' yet has within limits a freedom of choice, and can produce an effect of will. 'The tide and the blowing of the south-west wind will not alter for him, at his pleasure, but yet their effects on and for him vary, in ways he can foresee, as he chooses or does not choose to shift sail, oar, or rudder.' This consciousness of freedom to choose, of power exerted through will, is ineradicable in the human mind, and is continually assumed and acted upon in everyday life. No scientist carries his theory of absolute determinism into practical life. On the contrary, he consistently speaks and acts as if the opposite were the truth. In other words, he admits in his actions that our wills can be woven into the web of life, that they are an integral part of reality, that the laws of Nature leave us with some elbow-room, so that, relying on them and using them, we have power to effect our purposes and to alter the net result.

This element of spontaneity or unpredictableness manifests itself wherever life is to be found. It may take forms of harmony as in the play of lambs, or forms of disharmony as in the dizzy whirlings of a mad dog. In the world of inanimate Nature the evidences of spontaneity are less obvious, though physicists have recently raised the question of the indeterminacy of the electron. But when we look deeply into things there is ground for a reasonable faith that 'in reality itself, in the universe, in the nature of things, in God the Everlasting of Days, is always and everywhere to be found this freedom of being, this spaciousness, this indeterminate-ness that exists within, is as the living flower of, determination, a freedom that is unconstrained except by the warnings of disharmony. As a necessity of its true indetermination it has capacity for disharmony; but since disharmony cuts living fibres of being and engenders waste, it can function as disharmony only for so long as the life acquired

before disharmony can endure unrenewed and unsustained.'

Now this helps to throw some light on the problem of sin. Our modern tendency has been to think of sin 'both as if God truly meant us to put away the evil of our doings, and yet as if, for all that, this same sin has a necessary respectable place in the scheme of things, and is in some sense intended by God, because life without sin in it would not offer any tasks for God's saints hard enough to deserve crowns of glory in payment.' But there is another view of it. When once we have looked with love upon the unforeseeable beauty of life and discerned that it is the flowering of a spaciousness and freedom in the nature of things, then we realize that God cannot 'make unfree freedom, determined indetermination, and that this grace belongs to a reality where there is *possibility* of waste, though no *necessity* of waste.' Between the evil that is undeveloped good and the evil that is sin there is a great gulf fixed. 'This relating of sin to an element or characteristic of indeterminateness believed to be present in the entire universe of things, in stocks and stones as in spiritual experience, together with this expressing of sin as *waste when waste occurs with consciousness*, might seem to offer a more terrible picture of the instability of virtue, of life, of a divine economy of creating spirit, of central peace, than we dare contemplate. . . . Only in the line of perfect union between law and grace is the everlastingly continuing line of life.'

This union of law and grace is what the scientist is most apt to miss. Scrutinizing the event after it has happened he takes it to have been rigidly fixed and foreordained. He leaves entirely out of account what might have been. Here is where the imagination of the poet and the artist comes in. They are sensitive to the 'might-have-been-other-wise' quality of the already determined, and the 'may-be-this-or-that' quality of things in the making. 'Shakespeare looking into the dark backward and abysm of time, and knowing the prophetic soul of the great world dreaming on things to come, makes us aware of reality in a way which it would be perfectly ridiculous to try to replace by Sir

James Jeans's calculations of a probable winding-up and running-down of a measurable universe, with man as a measurably improbable occurrence in it.'

How this deeper view of life as a realm of grace in the midst of law, an orderly cosmos shot through and through with freedom, finds its supreme expression in the gospel of Jesus Christ, and how, because of it, all Nature becomes sacramental, cannot be set down here but must be left to the reader of the book. Suffice it to say that here is work of great freshness and power of thought which will repay the most serious study.

The widespread religious indifference of our time has naturally caused much heart-searching within the Church. This manifests itself in one direction in the form of dissatisfaction with present methods of worship and a willingness to experiment on new lines in the hope of finding some type of worship more generally satisfactory.

This is true principally of Protestant churches, though there is ample reason why the Greek and Roman churches also should have serious misgivings when they contemplate the atheism of Russia and the irreligion of Latin countries. It is a momentous question which all the churches need to face, whether in their forms of worship they are giving a true and adequate presentation of the gospel.

This question has been treated from the point of view of the Wesleyan Church by the Rev. J. Ernest RATENBURY in his recent book on *Vital Elements of Public Worship* (Epworth Press; 5s. net). No one has a more complete knowledge of the Wesleyan tradition, or a more perfect sympathy with the spirit of Wesley. While written from that point of view, and historically of interest in that connexion, it is a valuable contribution to the whole subject of Christian worship, especially as it culminates in the sacrament of Holy Communion.

A study of early Christian worship shows 'from

the beginning two tendencies, one towards formal institutional worship, which is based on history, cherishes tradition, and directs men to the supreme sacred objects of devotion; the other is inspirational, individual, and spontaneous, and is dictated by human needs, feelings, and aspirations.' After the Apostolic Age the free exercise of the prophetic gift was more narrowly confined, and the public worship of the Church tended to become exclusively an ordered ritual. The Reformation, in one aspect of it, was a revolt of the prophetic spirit from this ancient bondage. It was a most necessary revolt, and none prizes its fruits more highly than Mr. RATTENBURY, but he expresses his 'strong conviction that our emphasis on the value of subjective and individualistic worship, necessary as it has been as a protest against the ceremonialism and rigidity of Catholic ritual, has gone too far and that to-day a restoration of certain neglected corporate and historical elements of devotion in our public services is essential to truly balanced Christian worship.'

The emphasis is laid on 'balanced worship.' 'One of the most refractory tendencies of human nature is that which says "Entweder-oder," that is to say, "either-or." This is the facile device of the mere logic-monger. I do not mean that there are no final issues on which one must take one side or the other, but I do mean that to nine-tenths of the issues posed there are quite a number of alternatives which are open, if not to a German, to an Englishman. We can, and indeed must, belong either to the Catholic or to the Protestant party, but that does not mean, at least in the Protestant case, that we repudiate all that the other party stands for.'

In passing, one may demur to the freedom with which Mr. RATTENBURY seems to give away the great word 'Catholic,' while no doubt he would strenuously maintain the Catholicity of his own and of all other Protestant churches. It may also be seriously questioned whether, in the case in point, the 'either-or' can be so easily disposed of, and the due balance maintained. It is often a fond dream of amiable and conciliatory minds that

they can combine the good points of two opposing systems and find a *tertium quid* which will be free from the errors and disadvantages of both extremes. But generally it is found that both the opposing systems have an organic unity which refuses to be broken up and amalgamated. Experience has also proved that, connected with each, there are tendencies which, when we begin to follow them, lead us insensibly further than we had meant to go.

With these caveats, however, it must be warmly acknowledged that Mr. RATTENBURY has said well and wisely many things that needed to be said. While he holds up John Wesley as one who maintained the due balance, his main effort is to get down to root principles and to find out by what means the spiritual realities for which the Church stands can best come to expression. Now 'the fundamental constitutive fact of every Christian gathering which makes it into a worshipping Church, is the Presence of the Lord. While it is true that the Presence depends on no symbol or form of worship, it is also true that the Early Church from the beginning regarded the Lord's Supper as the service in which His Presence was specially pledged.'

It is not denied that 'the Presence' is also pledged in the preaching of the Word. To Martin Luther, for example, the Word of God was *par excellence* the Sacrament. No higher form of worship, nothing more glorifying to God, can be imagined than the plain declaration of His grace to sinful men. Speech is the greatest and most intelligible of all symbols, and a most effective vehicle for the conveyance of spiritual communion. It might be argued with the Barthians that what the Church of to-day supremely needs is a revival of the concept of the Word of God, a concept which the criticism of the nineteenth century tended so much to obscure. If the voice of the Church was once again heard, as in the first age, making an authoritative proclamation of the Word of grace, it would again move the world.

There is no antithesis, however, between the Word and the Sacrament. 'The notion that there is something violently opposed in Sacramentalism

to Evangelicalism is one of the worst instances to be found of the subjection of sensible men to catch-words. . . . Sacramentalism and Evangelicalism are complementary ideals, not exclusive ones, and their common enemy is the semi-Christian rationalism which always suspects religious fervour, whatever shape it takes.' That the Sacrament has been perverted, as the Word also has been, is a painful fact of Christian history, but that must not lead to a denial of the real Presence of the Lord at His table. 'This great symbol should be placed at the centre of Christian worship, and not regarded as a sort of appendix, as in so many Free Churches, of no particular obligation. No other religion possesses a symbol of like beauty and significance. It is more in the modern sense of the word than a symbol, for it not only declares but mediates a fact, that great fact that the Lord is invisibly present amongst the people who show forth His death till He come.'

This implies a high doctrine of the Church. The view that the Church is just a voluntary association of well-meaning Christians who are looking for mutual guidance and help is not tenable. The Church is constituted by the living presence of God in the midst. 'All attempts to improve worship by improvement of Liturgies, or by anything merely modal, will fail unless God, and not our own feelings, becomes central to our common devotion.' Attention must be concentrated on the object of worship. This can be aided both by symbol and instruction. 'Symbol without instruction hardens into unintelligent ritual. . . . Symbols of some sort, however, are essential to community worship. Preaching can never take the place in public devotion of commonly understood forms and symbols.' Through these the ideal of the Church may be presented, 'not a body of people just trying to be good and striving to bring about the Kingdom, as Modernism suggests, but the body of redeemed sinners saved by the grace of God, in whose midst is the Saviour, whose appearing as King they await with adoring awe, love, and faith.'

The Rev. W. Russell MALTBY, D.D., is highly thought of in this country, and evidently he is highly thought of abroad, for he was chosen to deliver the Cato Lecture to the Methodist Conference in Australia. With characteristic courage he chose as his subject the Atonement. The extended lecture he has now published under the title *Christ and His Cross* (Epworth Press ; 5s. net). It is always interesting, and frequently rewarding, to see an original and devout mind engaged in grappling with a big subject. And in the present case there are some impressions which remain from a careful reading of this book that are worth passing on.

Dr. MALTBY at the outset calls attention to two points of interest. One is the way in which old views of the Cross have been tacitly given up, or have simply faded away. In a certain hymnal there used to be a verse which read :

For what you have done
His blood must atone :
The Father hath punished for you His dear Son.
So it was in 1876. In the 1904 Revision the word 'punished' disappears, and the non-committal word 'stricken' is substituted. In 1933 the whole verse disappears. Like Charles Wesley's hymn, 'Tis finished ! the Messiah dies,' it disappears, not because it was a poor hymn, but because it says what the Revisers no longer believed.

The other point is that there is no 'orthodox' interpretation of the Cross which can claim the explicit authority of the Scriptures or of the Christian Church throughout the centuries. No great theologian has been able to leave the subject alone ; no theologian has ever been able to speak for the whole Church. It was natural to think that upon a theme so central to the Christian faith it was only necessary to assemble the materials provided by the New Testament, and from them derive an authoritative doctrine of the Atonement. Accordingly, throughout the centuries the Bible has been diligently searched, not without result, but not with the result desired. If we are inclined to blame the ambiguity of the records for this

diversity among the interpreters, it must be remembered that the writers of the New Testament were not retired theologians with time on their hands. They were ardent missionaries who had taken their lives in their hands; they were evangelists of a great message, and obliged to deal with a hundred urgent practical problems of thought and conduct in a new way of life.

What, then, has this new interpreter to say about his theme? Well, it is significant both of his own standpoint and of the age in which he writes that he confines himself to the Synoptic record. St. Paul is considered, but only later and as a secondary witness. Dr. MALTBY's first point is a very striking one. In all the last period of His ministry Jesus was seeing, and thinking of, wide horizons. Dr. MALTBY goes over all the incidents one by one, and shows that in each case Jesus was thinking, not of the immediate situation or person, but of the wider world outside and the indefinite future. The Transfiguration, the triumphant entry into Jerusalem, the cleansing of the Temple, the Parable of the Vineyard, the anointing at Bethany, the Holy Supper—in every case the same feature appears.

Jesus is shown as concerned with a far wider audience than His own contemporaries, and with a work that was nothing less than the salvation of the world. In all the closing scenes His purpose has outrun the calendar days; the horizons have widened to the scale of the infinite. The barriers of time and place have gone down for His mind. Already He is passing from the here into the Everywhere; from His own age to all the ages; from His own people according to the flesh to that new family which He was to gather from all the earth. He is not, as we say, preoccupied or absent-minded, so as to be unable to attend to those immediately about Him. But behind them all is Everyman. This point is both important in itself as showing clearly the universalism of Jesus, but also because it is a necessary foundation for Dr. MALTBY's own interpretation of the Cross.

He passes then to ask two questions: first, why

was Jesus put to death by the Jews? And second, why did He lay down His life Himself? We need not deal with the first question. The answer so clearly is that His death was inevitable because of His attitude to the authorities on various matters. The second question is the important one. Dr. MALTBY's conclusion is this. Both by His character and His calling—and for Jesus the two were one—He was committed in life to a unique experience which in the nature of things flesh and blood could not long survive. To seek and to save that which was lost imposed a burden upon Him from which His love never drew back, but which the human frame, dependent as it is on brain and nerve, and subject to exhaustion when the due limits are passed, could not indefinitely endure. The records indicate that He knew this Himself, and was aware before the end that there was a breaking-point, and that it was not far away; and, with this in view, He was consciously hastening to the consummation of His death and resurrection.

Take the incidents, and go over them—the dulness of the Twelve, Judas, the woman taken in adultery, the problem brought to Jesus when they came down from the Mount of Transfiguration. There was always some clamant need, and Jesus had no defence against human need. Necessity was laid upon Him. He so loved that He gave. He so cared as to feel. But the power of responding to human need has its limits. Jesus had 'the most vulnerable heart in the world,' and never faltered in the constancy and courage of His sympathy. Now, when we consider what it was to live after this fashion—never to hide Himself from any need, to see His task daily increasing before His eyes and still retain the love that will not let us go; in a word, to bear the character of the Saviour of the world—it is no precarious inference to say that even the Son of Man could not indefinitely carry in a human frame a burden so awful.

His love could not fail, or His courage. But 'the outward man,' the bodily tabernacle, must break down under this ever-increasing strain. Jesus felt this within Himself. He knew also that

death would not release Him from His vocation, or end His work, but that it would free Him by the way of resurrection from human limitations, and put all authority and power in His hands. Therefore we see Him hastening to Jerusalem and to death, because He was also hastening to the Resurrection and fulness of life and power. Death had for Jesus two aspects—an aspect of suffering, and an aspect of release. Not of release from His task, for that would mean release from His character, but release from the limitations and frustrations which are inseparable from life within the body.

And so the Cross, Dr. MALTBY says, was really the self-dedication of Jesus to His great, world-wide, timeless task of saving men. 'If we may dare to say so, He there betrothed Himself for ever to the human race, for better, for worse, for richer, for poorer, in sickness, and in health.' His great word is, 'I will never leave you, nor forsake you.' That word is the meaning of the Cross. That pledge stands for ever, and binds Him to our race in its deepest need. On this interpretation the sufferings of Christ were not the penal consequences of sin endured on our behalf, or in our stead; nor were they the Divine condemnation of sin accepted by Jesus in our name; nor were they the sufferings of a vicarious or representative penitence offered to God in the name of those who could not offer it themselves. Their virtue was not in any *quantum* of suffering which could be set over against the sin of the world,

as a vindication of the moral order, and so leave God free to deal with us in mercy.

His sufferings followed inevitably from His character and His office as Redeemer, because in love for sinful men He devoted Himself utterly to their recovery. There we see not merely a revelation of the love of God for men. We witness the act and deed of Christ done with all His heart and soul and mind, when, for the love He had for man, He burdened Himself with the whole situation which our sin had created, embraced the prospect of endless sacrifice, and dedicated Himself without reserve, in face of all that sin could make of us, to the task of our recovery to God and to holiness.

The source of our difficulties about the Atonement is to be found in our putting asunder what the New Testament has joined—the life and death and life again of our Lord Jesus—for our salvation is not in His death, or in His rising, but in Himself. He dedicated Himself at the Cross to the task of saving us. And He lives to do this. This interpretation of the Cross excludes all theories of expiation. It also goes beyond all 'moral' theories. The death of Christ was on one side an inevitable breaking of an over-tasked human frame, and on another a self-oblation to a work of salvation that was to be for all the ages. He hastened to it in the end because it was the release He longed for, the release of One who means now what He meant then, who fulfils now what He undertook at the Cross.

The First Commandment.

BY DR. A. MAUDE ROYDEN, C.H., THE GUILDHOUSE, LONDON.

THE Jews have been the spiritual educators of the Western world; ultimately, if Christianity fulfils its mission as the universal religion, of the world itself.

This cannot be claimed as a conscious and deliberate purpose. There were Jews who 'compassed sea and land to make one proselyte' but,

generally speaking, they were conscious of their unique position as 'God's peculiar people' in a way which made a missionary attitude to the Gentile world uncongenial or even impossible to them. As a Hindu to-day must be born a Hindu to be truly of the faith, so the Jew must have 'Abraham for his Father' to be truly of Israel: it was only

the greatest among their prophets who saw, and foresaw, a greater sonship than this—a more spiritual and universal and therefore truer conception of the Fatherhood of God. 'Begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham' (Lk 3⁹). The Israelite therefore did not apply himself to the business of converting mankind to his own faith. His claim to be regarded as our spiritual educator is the claim of the pioneer. By their own advancement pioneers teach us the way and show us the goal. Because they have trodden the way we may tread it also. Without their forwardness we should not have gone so fast or so far. The pioneer is therefore in a very real sense the world's greatest educator.

Sir Leonard Woolley, in a great passage, describes the work of one of the noblest of such pioneers and summarizes the world's debt to him.

'Abraham,' he writes, 'brought with him (to Palestine) the laws of Ur and, handing them down through the generations of his house, laid the foundations of that Mosaic code which is still the Law of the Jews and has been professedly adopted by most Christian nations as the basis of their own systems. He was bred in the crass paganism of his time; when circumstances made that untenable as a whole he was able to discard its grosser elements and to hold fast to the little in it which was, potentially at least, true and eternal. Here was the parting of the ways, and Abraham took the decisive step. It was for future generations to explore the road further. In the history of his descendants there were many backslidings into idol-worship which endangered alike the racial identity of the Hebrew people and the conservation of the faith entrusted to them, yet there was always a remnant that kept to the straight path. Gradually and painfully they won through to the ideal which illuminates the later chapters of Isaiah. The prophet's high creed realizes the utmost possibilities of the Old Dispensation, but it derives ultimately from the choice made 1400 years earlier by the founder of his race.'

It is noteworthy that men of other faiths were, in spite of the narrow and exclusive attitude of many Jews, aware of the possibility in them of some spiritual knowledge of which the world stood in need. We are accustomed from childhood to the idea that the Jews were looking for a Messiah

—a Deliverer, a Saviour; we do not always realize that this hope was not theirs only. The world into which the greatest of all Jews was born was a world which had outgrown its religions. Neither the ancient 'heathenism' of the northern peoples, nor the gods of Greece or of Rome could satisfy any longer the people who had inherited their cults. It was the twilight of the gods; and while some tried to resuscitate or (as we moderns would say) to re-state and re-interpret them, and others looked for what they needed in the mystery religions which sprang up in many places, some asked themselves whether the small, subject, often despised and sometimes persecuted race of the Jews had not the answer to their need.

As I have suggested, the greatest of the prophets of Israel saw the part that their nation was called to play in the world's history. It is expressed in imperishable form in the chapter called 'the Suffering Servant' (Is 53), where the vocation of the Jewish race is described, in words of deathless beauty, as one of utter self-sacrifice.

What was this sacrifice? Let us study the documents.

The Ten Commandments are among the earlier and not the more modern of the Old Testament records. They appear in a comparatively late book (the Book of Deuteronomy), but also in an earlier one (Exodus), and, though the later form is in certain particulars an improvement on the earlier, the Exodus version agrees with the Deuteronomical one in the most remarkable and fundamental of its statements: 'I am the Lord thy God . . . thou shalt have no other gods before me.'

At first sight this looks like a repetition of the old tribal conception of deity. There is no suggestion that Jehovah is the God of any one but Israel. 'I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage' and *therefore* I have a claim on your allegiance and you shall not allow any of the gods worshipped by other peoples to have an equal cultus among you with Myself. 'Thou shalt have none other gods before me.' Even if we accept the other reading—'beside me'—we still have the idea that there *are* other gods, though Israel must not worship them.

Certainly the idea of a tribal god was not unknown to Israel. Their history, as recorded in the Old Testament, is full of the 'going after strange gods' into which they fell again and again, doubtless when Jehovah seemed less and other gods more successful in battle than the worshippers of Jehovah could relish. Even from the beginning, however,

they were aware of the claim of Jehovah to be their only God, and the worship of others took on an appearance not of a reasonable and quite justifiable addition to their Olympus but of a gross unfaithfulness, to be compared in symbol with the act of adultery. The Old Testament rings with denunciation of those wicked ones who 'go a-whoring after other gods,'¹ and our Lord Himself uses the same symbolism when He denounces 'an evil and adulterous generation.'²

It is clear that the Jews early accepted the idea that there was, *for them*, but one God.

This inevitably led forward. If they might worship one God only among all the gods men worshipped, there must be grounds for it. At first, and always perhaps in some degree, it is because He has been good to them and powerful in His goodness. 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.' But we quickly identify goodness to ourselves with essential goodness. Mercy became part of the very idea of God, and, since chastisement followed infidelity, to mercy must be added justice. Justice involves the Law, and Law justice. The supreme faith of the Jew—that God is a righteous God—that God *is* Righteousness—begins to disengage itself and to dominate all his theology.

This could never have happened to an Olympiad of gods, in which one may be justice and another mercy—a concept which has found its way into Buddhism which places very often a goddess of mercy even beside the Lord of compassion, and into Christianity which has sometimes almost deified the Mother of the Lord that she may pray for us sinners. The Jew with his more and more strict adherence to the worship of one God only, has necessarily found in Him all that is worshipful.

This is a very great spiritual achievement and it is one which the Jew made before any other Western nation; perhaps, in its strict form, before any other nation in the world. Consider what it involves: the recognition of the righteousness (worshipfulness) of God; the claim of God on our conscience; ultimately the universality of God. Man must needs worship. To worship so great and glorious a God who, since He is one and only, must possess in Himself all that is glorious, is in

the end to worship Him *because* He is glorious. The literature of Israel is inspired and irradiated with this idea. Again and again both poets and prophets call us to worship God for no other reason than that He is worshipful—because He is Love and Mercy and Justice and Truth and Beauty. He is the first Author of Beauty, the Source of all Being, the Creator of a Universe indescribably majestic, the Lord of Law and Harmony, the Father of His children. 'O worship the Lord in the beauty of holiness,' cries the Psalmist, 'let the whole earth stand in awe of Him.' Moreover, by an inevitable law of our nature, working in us often without our knowledge, we become like what we love. Worship is love *in excelsis*, and here also the Jew has laid us under a deep obligation when he says, 'So God created man in his own image.'

This idea of God is of importance to the modern world. It destroys at the root the magical conception of religion. Magic may be said to be a real religion, however crude, because even in its grossest forms it still accepts, and indeed emphasizes, the existence of a spiritual power or powers greater than the material forces we see at work all around us. The magician's object is to bend this power to his will. If he is clever enough or persistent enough, offers sufficient bribes or knows the right formulæ, he can (he believes) get his god to do what he wants. If he fails, he can try some other plan or—equally—some other god. He can even in the last resort perhaps get his old familiar god to do what he wants by threatening a transference of his worship to some other, presumably more powerful, being! This is magic in its essence.

Religion also is based on belief in a spiritual power, but the religious man's desire is not to bend that power to his will, but to bend his will to that power. Prayer is as necessary to him as bribes, sacrifices, and ritual to the magician, because, if he is to associate his will with that of God, he must know, so far as he can, what God's will is. To know what God's will is, is to know what God Himself is. Communion with Him therefore becomes the constant need of the worshipper and exceeds in importance all other needs and all ritual observances. These may remain and invariably do remain, but only as the expression of the worshipper's reverence, awe, and love; they are now perfectly disinterested. Worship is called out of the soul because and only because God is worshipful. The element of magic disappears.

It is true that, in history, the religious evolution

¹ For example, 'Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a-whoring after their gods' (Ex 34^{14, 15}).

² Mt 12³⁰, and elsewhere.

of man is very far from being as swift and inevitable as the logic of the situation seems to suggest! The magician in Israel survived the glorious theology of Isaiah—survived the Old Testament—survives to-day. Probably nothing has done more to discredit religion in the eyes of the modern world than its constant association with magic. Prayer is discredited when it is a demand that the Deity shall do what we want, yield to us because we weary Him with petitions, or bargain with us for expensive bribes: but alas! prayer has constantly been just this, and religion has remained mere magic, refusing the difficult process of growing-up and remaining in the Peter Pan stage. Nevertheless 'the first and great Commandment' of the God of Israel stands. We must worship Him because He is worshipful: we must worship no other gods because none have so complete a claim on our adoration as He. We may ask, as children ask their fathers for what they need, but since He is all-wise as well as all-powerful we can never seriously wish to bend His will to ours, but only seek to make ours one with His.

The idea of the unity of God ('him *only* shalt thou serve') is an instance of the way in which the instinct (or insight?) of man has led him to a conclusion which his intelligence has slowly and laboriously justified. I have suggested the way in which the children of Israel arrived at it. To be confined to the *worship* of one God¹ only is the beginning of wisdom, and, if they had pursued it to its proper end, of *belief* in one God only. In this Israel foreshadowed the modern idea of the universe. The universe is to the religious man (in crude but understandable language) the handiwork of a single creative Mind—or, as we say, of one God. The scientist, who has made of the phenomena we are able to perceive, a universe and not a chaos, confirms Israel's monotheism even when—as is still sometimes the case—he denies the existence of God altogether and is not monotheist but atheist.

It is true that the religion of the Old Testament, like the religion of many Christians to-day, admits of the existence of evil gods or evil spirits, but these are not supposed to be of the nature of rivals to the one true God. They are no more His rivals than are the evil spirits of men themselves. They have not the same august position (for example) with regard to Jehovah as had the Persian gods of Light and Darkness.¹ They are even thought of

as actually dependent on the superior will of Jehovah, and may be represented as going on His errands and discharging His will. The lying spirit of the introduction to the Book of Job is an instance, as of course is also the rebellion of Lucifer who is already regarded as defeated, by the Jewish faith.²

On the whole, however, the highest conception of God proclaimed and extolled by the greatest Hebrew prophets is one of absolute righteousness: the God of Israel is not only one but morally perfect.

Herein is also a conception of the highest value. We are told in the first chapter of Genesis that God made man in His image, and are often somewhat derisively assured by critics of religion that it is man who makes God in his image. The first statement, however, is as true as the second and no less important. We do become like what we worship. Our gods still make us like themselves. Hence the moral importance of worship, and merely denying to our god or gods the name of deity does not deprive them of this awful power. A man may call himself an atheist and worship truth or power or beauty; money, physical satisfaction or what not; his god, noble or ignoble, retains his power, writes upon his worshipper his name, and makes him in his own likeness at the last.

The glory of Jehovah—His righteousness, constancy, and justice—is therefore a factor in the spiritual education of His worshippers, and the Hebrew prophets whose conception of Him rose to those heights did a supreme service to the human race. Their faith was too noble for their contemporaries or for those who followed them up to the present time. Few either of Israel or of any other race could be always constant in such majestic thinking. The Old Testament is full of the record of failure, the wandering after other gods. Yet the worshippers of Jehovah return again and again to His worship. Such beauty, once proclaimed, could never be wholly forgotten by men who once had heard or seen the beatific vision. Ignoble as we are, we are not wholly so,

the case of the God of Israel and Lucifer or any other evil spirit.

² The monotheism of Judaism sometimes even suggests the inclusion of such evil spirits in the Godhead. 'Shall evil befall a city, and the Lord hath not done it?' (Am 3⁶). The belief suggested here that God is the doer of evil as well as of good haunts Christians as well as Jewish believers; hence our surprising legal maxim—'any disaster for which no rational cause can be assigned is to be regarded as an act of God.'

¹ In the dualism of the Persian theology, Ormuzd must in the end prevail over Ahriman, but the contest appears to be a much more nearly equal one than in

and our love of what is lovely is as real a part of our nature as our inclination to evil. Man has a nostalgia of the heights as well as of the mud. It is, however, just because he has both that the prophet warns us—'Thou shalt worship the Lord

thy God, *and him only shalt thou serve.*' The God of righteousness is a jealous God not for His own sake but for ours. Our worship cannot touch Him or change His nature, but it can most gloriously or most dreadfully change ours.

Experiments in Christian Service.

VI. Students' Contribution towards a New Economic Order.

BY EDWIN BARKER, INDUSTRIAL SECRETARY OF THE STUDENT CHRISTIAN MOVEMENT AND THE AUXILIARY MOVEMENT, LONDON.

It is only necessary to set three statements of fact side by side to become aware of the challenge which modern industrial society offers to students, and of the opportunities which lie before the Student Christian Movements to meet this challenge with Christian work and understanding. The first fact is the state of society which modern industry has created; the second is the fact that by far the greater proportion of students in universities and technical colleges are training for posts of skill and responsibility in industry and commerce; and the third is the existence in these colleges of branches of the Student Christian Movement.

Industrial activity viewed from outside presents an extraordinary spectacle. The complex array of plantations, mines, ships and railways, offices, factories and banks, and the multitude of other operations represented to the outside observer by chimneys, power stations, goods trains, palatial offices, and grubby factories are the means whereby men clothe, feed, shelter, and enjoy themselves. They give the impression of enormous power—a power to exploit the natural resources of the world; a power so great that men have come to hope for an end of poverty and hitherto ceaseless toil, and have begun to believe in the possibility of material plenty earned with so little human effort that a great reserve of human energy can be released in other ways of living. The average working week has, within the last fifty years, been reduced from 72 to 52, and, in some cases, 40 hours, and the standard now aimed at is eight hours a week less than that set by the Washington Hours Convention. This move has been accompanied by a considerable raising of the average standard of living, an extension of social services, and innumerable other

benefits. So striking is the change that has come over society as a result of the efforts of workers, industrialists, and technicians of all kinds, and so impressive is the array of good things we now are able to enjoy and which were withheld from our fathers, that we cannot remain unmoved by the statement our fathers make to us: 'If you can do as much in the next fifty years as has been accomplished in our lifetime you'll not do so badly!'

There are, however, other aspects of this picture, and it is with these the student of to-day is most concerned. He shares the dream of material plenty, and yet knows it is fast becoming a nightmare of poverty, unemployment, economy, and frustration. He is in a position to appreciate the powerful command over natural resources which scientific research has given to men, but alongside this he can see that men do not control these great powers; rather, they are controlled by them. The power put into the hands of men has become a power over them. The machine has come alive and taken charge and is destroying men. The conveyor belt, the function of which is presumably to convey goods from one place to another, frequently becomes a machine method of driving men; efforts are being made throughout industry to reduce human labour to mechanistic motion; engineers and not psychologists are given the task of finding ways and means of increasing the output of people. The working week may have been reduced, but so has the age of industrial competence. A miner was at his best between 40 and 50 years of age. With modern mining methods he is most efficient from 30 to 40, and by the time he is 45 he is an old man, fast becoming useless. The same feature shows itself in all speedy mass

production concerns. It is all too apparent that within the walls of a factory the machine drives and men must serve.

This powerlessness of men is equally the case when we consider industry as a whole. An employer or manager has no choice but to introduce new machinery even if it means the dismissal of men. It is balm neither to his conscience nor to the suffering of the unemployed man that in due course he may be re-absorbed into industry. In the first place there is a long gap between jobs, and secondly his chances of work are not so rosy as the academic observer may think when there is such a reserve of labour already unemployed, and thirdly his employability is impaired both by idleness and by the rapid changes which take place in industrial methods. This is a situation which neither employer nor employee seems able to cope with. The employer must dismiss men, and men have no alternative but to submit to dismissal. Except in monopolistic concerns, generosity means bankruptcy, and an excess of neighbourliness, if given more than vocal expression, is tantamount to closing down the works. Employer, manager, and worker alike are controlled in their action by something outside themselves, some force irresistibly driving them to do things contrary to their better nature—a force which smashes lives at an amazing rate. Of course, there are ambulance corps in existence, statutory and voluntary. There is the enormous State Unemployment Insurance Scheme, a vast rescue organization which just manages to guarantee a bare subsistence when augmented by free milk supplies and free meals to children in schools. There are innumerable voluntary associations seeking to heal the wounds to mind and spirit which industry has inflicted, and which are working feverishly, devotedly, and long to set these wounded and maimed men on a new road to life and fulfilment. These services, admirable in themselves, and in many cases a permanent contribution to the fuller life of society, do not pretend to be and are not tackling the real problem—the problem which lies in industry itself.

The fact that, in economic life generally, the limits within which men can give effect to their moral judgments are so narrow is patently obvious to anyone with experience of industry from within. It is accompanied by an attempt on the part of men in industry to enter into control. Associations of all kinds are formed to protect standards of wages and prices, to maintain such improvements in conditions as have been achieved and to strive for further improvements, to defend the home

market from competition from other countries, and for many kindred purposes. In a disorderly sort of way men are seeking to gain the mastery over economic life. Combines, trusts, monopolies, the formation of which is so often accompanied by financier control over industry, are increasingly common to our experience. Marketing Boards, tariffs, and quota systems—all these are attempts on the part of men to take charge. The Five Year Plan in Russia, the formation of the Corporative State in Italy, the setting up of a National Socialist Controlled Economy in Germany, and the N.R.A. and the A.A.A. in the United States, are all attempted solutions to the problem of powerlessness to control economic life. The drive of events is towards collectivity. The concern of the Christian is that the necessity for collective control over industry and commerce should give rise to community. If we wanted a slogan we might do worse than adopt the statement that 'Collectivity must become Community.'

It is into this kind of situation that the universities and technical colleges of this country are sending students, and they are to occupy positions of responsibility within this changing structure. One of the significant things that is happening in industry to-day is that ownership and management are becoming separated, and the management is falling increasingly into the hands of technically trained men who pass through universities and colleges. What kind of leadership are these men going to give in industry? Are they going so to act as to introduce high professional standards of conduct? Will they seek to spread responsibility over an increasing number of people and thus give democracy a chance to develop in industry? Will they behave in such a way that 'collectivity can become community'? Are they to be merely competent technicians, absorbed increasingly in the perfection of technical processes, with minds full of gadgets and empty of any awareness of their effect on people, producers and consumers alike? All these questions ultimately reduce themselves to two primary ones. The first is—What quality of person is the university or college sending into industry? The second is—What provision is made or can be made whereby these men can enable moral judgments to become effective in economic life?

With both these questions the Student Christian Movement of Great Britain and Ireland is concerned, and, in co-operation with the Auxiliary Movement, it has experimented with methods of dealing with the issues raised. New branches of the

Movement have been set up in Technical Colleges, and, throughout the country, meetings, conferences, and discussions have been arranged between students, business men, academic experts, workers, and Christian philosophers and teachers, the purpose of which has been to help the student to understand the Christian issues raised in modern industrial life and to prepare him to realize industry as a Christian vocation. New methods of thought have been devised, new forms of organization set up, and a whole new movement has been started—a movement of young men and women learning the meaning of being Christians in industry. The significance of such a movement of men and women whose daily concern is with industry, whose experience will be of the actual running of economic life and whose judgment derives from the Christian faith, will become increasingly apparent as economic activity moves through recurrent crises and as the passage of time adds to the number of those who have passed through the Student Movement's industrial branches. In Technical Faculties of Universities special committees are being set up whose function it is to help students to understand what is happening in industry, to enable them to understand the Christian faith and to live the Christian life in terms of industry, and to bring them into intimate contact with industrial leaders, whether managers or workers. Special consideration is being given to evening students. They are at work all day, in college most evenings, and, when the week-end arrives, they tend, naturally, to seek recreation in the country or a complete escape in the cinema. They are cut off from the normal activities of the Church to a degree which is only just being appreciated, and some attempt to help them to make sense of their lives and to give Christian meaning and purpose to their activities was urgently needed. The Student Movement is experimenting with methods of doing this, and evening student branches are being established. For many students religion is an escape from industry, and, for many more, absorption in the technical details of industry is an escape from life. A statement of the Christian faith truly realistic in character, showing it to be as much concerned with plant, machinery, and industrial organization as with the art and practice of prayer and meditation, is slowly being discovered in this work. As so many of these students are spending a good deal of their time actually at work in factories and mills, a faith which is not obviously relevant to that which occupies their days can only be a luxury which there is an increasing reluctance to bother

with. This, together with the profound conviction that Christianity is the way into full life and the knowledge that society is constructed upon the basis of industry, impels us to devote increasingly our energy to the service of the Christian mission to students preparing for an industrial career. There is no lack of encouragement. Principals and staffs of colleges, professors in universities, industrial managers, trade union leaders, and workers—all are giving generously of their time and energy, and, in fact, the eagerness of senior men has proved almost embarrassing in view of the slender resources of the Movement.

This by itself is by no means enough, however. What is to happen when these students leave college? What has so often happened in the past is that they have experienced the powerlessness referred to earlier in this article and have become so seriously disillusioned that the 'second state was worse than the first.' Far better not to stimulate the imagination nor to sharpen the spiritual insight of men if so doing means cynicism and despair. Something more needs to be done than can possibly be achieved in the few years of University or College life. The organized Church did not possess the institutions for really helping these people after college days with those things they were most concerned about. There was obviously the need for the conducting of experiments calculated to help Christians in industry, in the hope of finding effective methods of making Christian judgments relevant and effective. In devising these methods, the needs of students in their post-student life in industry could also be met. The Auxiliary Movement, with its flair for experiments such as this and its freedom from conventional and institutional ties, was clearly the body to perform this service for the Christian Church, especially as it had its origins in the Student Movement.

The first big effort of the Auxiliary Movement resulted in the establishment of the Midlands Institute of Industrial Affairs. If you are faced with a problem of any importance, clearly the first step to take is to focus all the resources in experience, academic knowledge, and spiritual insight upon the problem. This is precisely what the Midlands Institute of Industrial Affairs is attempting to do for industry in the environs of Birmingham. It is governed by a Council of University staff, business men, workers, and farmers. It provides for the study of problems which are raised by men in industry, and is dealing with such matters as the financing of industry, hours of work, human

problems associated with the mechanization of industry, costs of distribution, industrial self-government, and the inter-relation of industry and agriculture. The academic people advise and help those engaged in industry in their efforts to understand the problems they must solve. The Institute has no industrial policy itself, but all its members belong to bodies such as the Chamber of Commerce, the Trade Union Movement, the National Farmers' Union, etc., whose business it is to have a policy. All the Institute does—and it is a great deal—is to provide opportunities for men, whose concern is with policy in industry, to learn from each other's experience and from academic researches and to enter into a wider and fuller knowledge and understanding of the problems their policies attempt to solve. The incidental advantage of personal friendship with, and understanding of, people in all spheres of industrial and academic activities is by no means unimportant.

There is, however, another field of experiment. It is true that judgments on industrial issues are likely to be in error if the facts are not known. It is equally true that there must be a basis for judgment, and a faith which shows which are the real issues and which merely incidental problems. In other words, Christians meeting for purposes of understanding the industrial situation and making and effecting judgments about it have a unique contribution to offer and a unique piece of work to do which they alone can make and do. Here again the Auxiliary Movement has acted. In a number of industrial centres—Leeds, Halifax, Manchester, and London—committees consisting of University and College staffs, employers, and managers, and workers have been set up. It is their function to discover what Christians in industry should be concerned about, to help to inform Christians on these matters, and to facilitate Christian action in industry. These committees have selected a series of subjects, *e.g.* 'Education in Relation to Industry,' 'Competition in Industry,' 'The State Regulation of Wages,' 'The Social and Industrial Effects of the Mechanization of Industry'—to mention just a few—and have invited a limited number of leaders in industrial life to lectures, delivered by experts on the subjects. Following on the lectures, commissions are set up and a piece of work is initiated which seeks to deal with the problem in hand in its local manifestations. For example, in Halifax a commission consisting of headmasters, the Principal and staff of the Technical College, business men, and workers is tackling the problems of education in relation to

industry in Halifax. The commission is so constructed that whilst it may arrive at agreed conclusions, as a body it does not seek to put these into effect, but relies on the association of the members of the commission with School Boards, education committees, industrial management, the Trade Union Movement, etc. Through their membership of these other organizations the findings of the Commission can find their way into practice. This leaves the Halifax Committee free to tackle other problems, and it is in no danger of being seized by any 'policy-making' organization and used for purely partisan ends. This is an important principle. Through these local Christian Committees the ex-member of the Student Movement, on entering industry, can enter into the activities of a Christian group directly tackling the industrial problems which so concern him. Problems ranging from attempts to prevent a prosperous area from degenerating into a derelict area, to philosophical and political education, are being tackled by these local committees. They are tackling industrial aspects of unemployment, the use of films in industrial education, apprenticeship and education in industry, problems of the spread of responsibility in industry, etc. etc., and they promise to become a valuable asset to Christian purposes in industry to-day. Such is the experiment in Christian Service which is attempting to deal, not so much with the results of economic distress, but with the causes of it.

Swanwick, Derbyshire, is familiar to all Student Movement people as the place where the Summer Conferences take place and, in many cases, where they saw such a vision of the character and purpose of God that life became a new, glorious, and vivid mission. The fact that Swanwick is in the centre of a mining area presented the Movement with another opportunity for service to the Christian Church. Last year it was decided to run a work camp in between the two General Conferences of the Movement, and, after much negotiation with local authorities and Trade Unions, it was agreed that a body of students should help to clear away an unsightly pit tip in the village of Riddings. Every effort was made—and with considerable success—to make the camp a part of the life of the district, and it was made apparent that the students considered this kind of manual service a part of the life of a Christian community. Alongside the 'pick-and-shovel' work, an evangelistic campaign was organized, a different group of men and women taking part, holding open-air meetings and conducting services in churches and chapels. The

'diggers' joined in this campaign, and the whole activity of digging and preaching became one united witness to the life of the Christian community. Discussions on current political and industrial questions were held in the camp, and a whole variety of social functions was arranged for when the day's work was done. This was an experiment in witnessing to the Christian faith, new to the Student Movement and to the Church as a whole. The combination of sustained physical effort in meeting an obvious social need and evangelistic preaching is one which it is hoped to develop further year by year.

During the period when this Work Camp and Campaign was being held, a conference of delegates from other Student Christian Movements was being held at Swanwick. This conference was convened by the World's Student Christian Federation to consider the social task of the Student Christian Movements throughout the world. The work which is being done by other Student Movements has little, except intention, in common with that outlined above. Work of rural reconstruction in India, the camps of students and unemployed workers in Holland, the work for peace of the Czechoslovak Movement, the multifarious social and industrial activities of the American and Canadian Movements represent but a fraction of the diverse ways in which Christian students throughout the world are seeking to discover society, and are finding how to clarify Christian truth in terms of social life and industrial organization.

The Movement in the United States of America has a vastly different situation to deal with and, in consequence, uses vastly different methods. To quote from a report given by the American delegate—'Our struggle to make God regnant, in a society in which the economic system operates to destroy mutuality and the most basic securities of life, makes effort to change that system imperative if we are to be realistic and effective Christians. . . . Neither can we as a Christian Movement be satisfied with "taking a Christian attitude" towards these problems. Actual participation in the Social Struggle, based on the knowledge of economic history, the facts of the situation, and the developing of sound tactics of social action, are our task. . . .' Thus the American Movement finds itself involved in the most direct social action, as well as conducting tremendous educational propaganda. Seventeen men and women were being tried for violation of the Criminal Syndicalism Act because they had acted as Trade Union organizers.

The community in which the trial was held, the newspapers, the court, etc., were all so against the defendants that a fair trial seemed impossible. Members of the Student Christian Movement subscribed and provided impartial reporters of a very long trial, and by the publicity they gave to the proceedings rendered a fairer administration of justice possible. It is clear that the American Movement is very directly involved in the bitter social struggle going on in the U.S.A. to-day. It is fighting for civil liberties, for freedom of association, and its members take a very active line against social evils manifesting themselves in the man-handling of strikers, the activities of vigilante mobs, and the like. The American Conference programme on Social and Industrial matters includes the 'New York Summer Service Group.' Here the students attach themselves to the staff of social services and do work for them, meeting each evening in conference to discuss and be instructed in the theory and practice of social services. Another type of conference is the intensive ten-day seminar, at which some social subject is studied in a centre where the problem is clearly manifesting itself. In these ways the 'academic' character of student life is broken into, and he is introduced to an experience of the subject of his study.

The Dutch Student Movement has arranged camps for unemployed men and students. In these camps the unemployed men get a holiday and the opportunity is taken to discuss the whole economic situation. By these means a piece of valuable social work is achieved, but, what is considered of great importance, the student is made fitter to occupy his place in an economic society where unemployment is so common an experience. Another activity of the Dutch Movement is the organization of conferences of workers, farmers, and students, in which the student is introduced to social groups he might otherwise not meet on terms where study and discussion is possible. In this way the Movement is seeking to make its contribution as a Christian organization to the life and development of the nation.

The social service programmes of the various Student Movement Unions in India include work of rural reconstruction. Groups of Christian students occupy villages and use every gift they have for the betterment of the villagers; fighting dirt, illiteracy, disease, and offering technical services of all kinds, preaching the Christian gospel of salvation at the same time. Spiritual and material uplift are indissolubly joined. This work takes

place in vacation time. In addition, there are Vacation Service Camps where instruction is given on technical rural science, and lectures on religion are delivered. A Rural Service Union has been set up, and through its agency students will be recruited for Christian services in the villages of India, dedicating their gifts and training to the service of God in this sphere of life. The tremendous significance of such a Union can readily be appreciated when it is remembered that the common effect of University education is to take men into

towns where life is more vivid and reward more immediate.

This by no means exhausts the accounts of experiments in Christian Service which are being conducted by Christian students throughout the world. All I have done is to indicate some of the new ways which are being found whereby they make a direct Christian contribution towards a new economic and social order and through which they prepare themselves for a fuller life of devotion and service when they go down from college.

Literature.

CHRISTIANITY AND JUDAISM.

A THOUGHT-PROVOKING book, *Jesus, Paul and the Jews* (S.C.M.; 4s. 6d. net), has just been written by Dr. James Parkes, to which a Foreword is supplied by Mr. Herbert M. J. Loewe, M.A., Lecturer in Rabbinics in the University of Cambridge. Mr. Loewe commends the book to readers of his own faith, and expresses the hope that Jews will learn to be as fair to Christianity as Dr. Parkes has been to the Pharisees. In seven interesting chapters Dr. Parkes examines the place of Judaism in the New Testament, the source of the teaching of Jesus and His relation to Judaism, the attitude of St. Paul to Judaism, and the separation between the two religions. Jesus, the author maintains, was a reformer, not a downright opponent of organized Judaism. His teaching was primarily Pharisaic. He observed Jewish feasts and revered the Temple, and His originality lies not in the novelty of His thoughts about God and man, but in Himself. He never rejected the Jews, and 'so far as we know He never contemplated the formation of a separate group of His followers basing themselves purely on His teaching as a new and complete Torah in itself' (p. 94). St. Paul receives severer treatment, especially as regards some of his opinions on the Law in the Epistle to the Romans. It is explained, however, that the Judaism he opposed 'was not Rabbinic Judaism,' but that of the Diaspora, and that neglect of this distinction has led to misunderstanding on the part of both Christian and Jewish scholars. What the Jews have rejected, maintains Dr. Parkes, is not Jesus as the Messiah,

but a theology 'largely alien to them,' an exegesis 'impossible for them to accept,' and a mass of doctrines 'inessential to the central fact and largely inaccurate in themselves.'

This is strong meat from the stalls of the S.C.M., and, without for a moment questioning the genuineness of Mr. Loewe's appreciation of the temper of Dr. Parkes' book, we can understand that he has found much which appeals to him in its pages. The question arises whether courtesy can be exercised by Christian scholars at the expense of truth. More than once Dr. Parkes indicates that there are other aspects of Christianity than those he discusses, but the tendency of his book is to suggest that the breach between Christianity and Judaism ought not to have happened, and with goodwill might have been avoided. In view of the claims Christianity is bound to make for itself, we doubt if this opinion is well based. At the same time we recognize that Dr. Parkes' book is a thoughtful, comprehensive, and scholarly contribution to a difficult theme; it is excellent in temper, noble in conception, and sympathetic to a degree in relation to Judaism. In some ways, such a study would be an ideal choice for an intelligent study circle, and it ought to be read by those who differ from the views of its learned author.

GOD TRANSCENDENT.

All who have noted references to the *Glaube und Denken* of Professor Karl Heim of Tübingen will welcome the appearance of an English translation of the third German edition of this work under the

title *God Transcendent* (Nisbet; ros. net). The translator is Professor Edgar P. Dickie, M.A., B.D. An interesting Introduction is written by Dr. Edwyn Bevan, who points out the importance of Professor Heim as a theologian and the enormous influence he exerts among students in his lectures and writings. The present work is the first of a series written by Professor Heim, and it is to be hoped that a translation of the second volume, 'Jesus der Herr,' may appear in due course.

Heim, while faithful to the Nazi administration, writes as a strong opponent of those in modern Germany who equate God with some form within the world-process, and attach supreme importance to the principle of the blood and soul of the race. He sees clearly, however, a new element in the existing situation in the total inability of those who reject the Christian idea of God to understand what belief in a Creator means. 'Now that world-space has become illimitable, not only is it a case of finding a home for God . . . but the very idea of a world beyond has become problematical' (p. 31).

It is the supreme necessity of dealing honestly with such a situation which leads Professor Heim to devote much the greater part of his book to the discussion of relations of transcendence in intra-mundane realms, in the 'I and It,' and the 'I and Thou' worlds of experience. Here, resting on the philosophical work of Heidegger, Buber, and Grisebach, he emphasizes the factors of time and personal perspective and the difference between the living presence to which the Ego belongs and the dead past with which science deals. It may be perhaps of interest to recall the use Professor H. H. Farmer makes of some of these conceptions in his recent book, 'The World and God.' Heim's argument is far from being easy to follow. A strange terminology is employed, and the reader is asked to distinguish between 'boundaries of content,' in things belonging to the same plane or 'space,' and 'boundaries of dimension' in respect of infinite planes intersecting at a right angle, as well as to consider other relations which are involved. Difficult, however, as this discipline is, it prepares the way for the fundamental question: 'What is meant when we speak of an omnipresent Reality which is supramundane, "above the world"?' It is only in experience, Heim contends, that we come to know the *ens realissimum*, or the Ultimate Reality which is God, and only then because God reveals Himself to us. The connexion with Barthianism is apparent, but there is a stronger intellectual element in Heim's work and a clearer understanding of the needs of the modern world.

NATURAL THEOLOGY.

'It is a constant surprise, and sometimes a scandal, to the average Englishman to find how extraordinarily human and in touch with life are at least most members of Religious Orders.' So remarks the Rev. Bede Frost, O.S.B., in *The Place of Understanding* (Hodder & Stoughton; 5s. net). In this little work the author shows himself to be 'extraordinarily human and in touch with life.' He appears to have worked among primitive peoples in the Far East, but that has not hindered him from being a shrewd observer of our Western life, and from keeping in touch with the work of Western authors, especially such non-theistic writers as McCabe, J. B. S. Haldane, and Aldous Huxley, not to speak of Jeans and Eddington.

In his book he offers a vigorous defence of theism on Catholic lines, like St. Thomas setting little store by *a priori* arguments and concentrating on the *a posteriori* arguments. His description of God is worth quoting: 'He is the First Cause of all that is, without whom nothing would be, the Necessary Being without whom nothing can be accounted for, the Supreme Being, the maximum Truth, Goodness, and Beauty, the Creative Artist and Designer who creates and orders all things in view of their Final End, which He Himself is, the Good to which all things tend.'

The author indulges in much 'hard hitting.' Sometimes he appears to be guilty of that 'licence of affirmation' to which theologians are prone and which Matthew Arnold once deprecated. Now and again he even says things which make us pause and wonder whether the background of his theological equipment is as it should be—notably when he places Kant in the seventeenth century! But his book has the merit not only of meeting agnostics and rationalists on their own ground, but of presenting in popular style, with apt illustration, the rational bases of theistic faith. We commend it to Protestants and Catholics alike, in particular to Protestants who would be encouraged in these days of agnostic theologies to cultivate the traditional theism of Christendom. But need he be, in common with most Catholic writers, so insistent on the theory of a primitive monotheism?

THE STORY OF THE BIBLE.

During the last few years questions relating to the text of the Bible have been much before the

eyes of the public. How have the texts been handed down? What evidence have we that they are accurate representations of the works as originally written? What are the 'ancient authorities' (containing alternative readings), and what is their importance? How shall we judge which of the alternatives is to be preferred? These and many other questions are answered in *The Story of the Bible* (Murray; 3s. 6d. net), being a popular account of how it came to us, by Sir Frederic Kenyon, G.B.E., K.C.B., the well-known expert on Biblical manuscripts, and for over twenty years the Director and Chief Librarian of the British Museum. As the publishers state, it is 'a book which general readers, as well as the clergy, teachers, and ordinary students of the Literature of Religion for a long time have needed.' It forms an enchanting story to all who care for their Bible, and it includes so much in small compass. It may be disturbing to some people to part with old ideas as to the origin and development of the Biblical writings, but readers will be encouraged and heartened by Sir Frederic's assurances that the general result of modern discoveries and of the study of the manuscripts only strengthens 'the authenticity of the Scriptures.' This is a conclusion with which all fair-minded critics will agree. Much, indeed, of the teaching of Jesus contained in the writings is such as could only have come from His own age and been given by Himself, as it is marked by the occurrence of terms and ideas which speedily ceased to be much in vogue in the Church, such as the term 'the Kingdom of God,' the title 'Son of Man,' the word 'disciples,' etc. It is easiest, moreover, to explain the reception of the Gospels in the Christian Church on the supposition that they were authentic records, dating from as early as the Apostolic Age, and that they were this to a degree of fidelity beyond comparison with any other documents then in existence. The marvel is that some people should be willing to sacrifice this New Testament tradition, and accept conclusions based on little more than conjecture.

The book, which is illustrated with Plates and has Appendices containing a list of the Principal Manuscripts and Versions of the Greek Bible, and the Pedigree of the New Testament Text, should be in the hands of all ministers, Biblical students, Sunday School teachers, and Christian workers, as well as all those who have to meet the criticism of the sceptical and the ignorant. We congratulate Sir Frederic on a work well done.

AN ENGLISH EDITION OF A FAMOUS SYNOPSIS.

The issue of an English edition of the ninth edition of Albert Huck's *A Synopsis of the First Three Gospels* (Mohr, Tübingen; M.3.60) is an event of first importance for students of the Greek New Testament. In recent years, owing to the conditions of the exchange, it has not been possible to obtain the German edition except at a considerable price, but the new English edition can now be obtained for about six shillings. Professor Hans Lietzmann, who is responsible for the ninth German edition, speaks of the work as one which he has found to be 'a companion and indispensable tool through years of study and teaching,' and many British scholars can say the same. In the *Synopsis* 'each of the three Gospels is printed continuously word for word in its proper column and in unaltered order, and the corresponding parallel passages are repeated as many times as this principle demands.' The result of this method is that the form of the *Synopsis* 'is independent of any particular theory about sources and can be readily used for studies from any angle.' One drawback is that in the ninth edition the *apparatus criticus* is somewhat reduced in extent, but in certain important passages the textual evidence is given fully, and, where they are available, readings from the Chester Beatty papyri and from No. 2 in 'Fragments of an Unknown Gospel,' edited by H. Idris Bell and T. C. Skeat, are supplied. Parallels in the Fourth Gospel are not printed in full, but cross-references in small square frames are inserted where they are required. The English edition has been prepared in conjunction with Mr. F. L. Cross, Oxford University Lecturer in the Philosophy of Religion. We greet the appearance of the edition with the greatest pleasure. At a very modest cost it puts into the hands of students who desire to read the Gospels thoroughly and intelligently an invaluable aid to investigation.

THE BACKGROUND AND BEGINNINGS OF THE GOSPEL STORY.

Professor Bertram Lee Woolf, Ph.D., B.Sc., B.D., of Hackney and New College, London, has contributed a scholarly little volume, *The Background and Beginnings of the Gospel Story* (Nicholson & Watson; 4s. 6d. net), to a new series, edited by Dr. C. W. Kimmins, known as 'The University Extension Library.' Professor Lee Woolf's aim is to adopt the standpoint of 'an average, "non-

party" man contemporary with Jesus, as distinct from that of His sympathisers or actual disciples.' He therefore pictures an imaginary 'Jason' standing on Mount Carmel and viewing the world of his day. Valuable chapters describe Judæa and the Græco-Roman world. Provincial life and government, the lower classes, slavery, women and children, education, literature, science, philosophy, the mystery-religions, Judaism in the early first century, are among the subjects treated. Finally, there is a short Epilogue, 'Jesus came Preaching.' The book is a masterly assembly of relevant historical facts. Perhaps there is more of the 'background' than of the 'beginnings,' and it is a pity Professor Lee Woolf has rationed himself so severely in his references to the 'Gospel Story.' 'Jason' is much more interested in his world than he is in Jesus. As a study of Hellenism, however, the book is a rich store of learning, and it paints an indispensable picture of the political, social, and religious conditions amidst which Christianity arose.

DISCOURSES.

'Discourses,' rather than 'sermons,' for in the books mentioned below there is a touch of the essay or a detachment from specific texts that does not generally characterize the sermon. They are all, however, good sermon helps, or quarries from which facings may be derived to adorn sermons.

Studies on the Ten Commandments, by the Rev. John Burr, M.A. (Allenson; 3s. 6d. net), is a good, solid, well-thought-out series of expositions. They emphasize, as Dr. MacLean Watt says truly in a foreword, 'the wide sweep and never-failing freshness of the ancient document.' Mr. Burr makes his starting-point secure by a clear explanation of the original reference of each Commandment. But he allows himself, quite justifiably, to move out to modern applications which show how closely the old Law fits life in every age. And if the Ten Words are mainly negative, Mr. Burr is positive and edifying. There is just a touch of the rostrum about these expositions. But they are always interesting, and well illustrated throughout from the writer's wide reading.

The directness which we miss a little in Mr. Burr we find in the Bishop of London in abundance. Many people will remember those green-covered little volumes which Dr. Winnington Ingram used to publish every year, containing his addresses at his yearly missions. We looked forward to them eagerly, and now only regret that they no longer

seem to appear. But here is something of the same nature in *God and You* (Hodder & Stoughton; 2s. 6d. net). There are the same clear, if not deep, thinking, and the same quiet intimacy, as though the Bishop was chatting with you at the fireside. And there is the same kind of practical spirituality which is both attractive and impressive. It is delightful reading, made all the more so by the store of reminiscence that constantly illumines the subjects dealt with. These are such as God and the Poor, God and the Business Man, God and the Sportsman, the Housewife, the Doctor, Is Religion a Bore?, and Are Parents to blame for their Children's Unbelief?

We are in a different climate when we take up *The Great Evangel*, by the Rev. Lynn Harold Hough, Dean of Drew Theological Seminary (Cokesbury Press, Nashville, Tenn.; \$1.50), for we are in America, and Americans have a great command of words. It amounts almost always to a spate that threatens to overwhelm us. But this book contains far more than words. It is full of hard thinking, not hard to understand, but hard in substance. The book is easy to read, because it is so rich in relevant quotation and story. But it is not superficial or facile. The subject is the work of the gospel in every department of life. It must convince the mind. It must master the conscience. It must win the heart. And it must speak to the whole life. The author has a great reputation in America both as a scholar and as a preacher. He is also highly thought of in our own country. And the book we have before us amply justifies this wide repute, because of its intellectual grasp, its range of scholarship, and its popular appeal.

PRAYERS.

A number of Prayer Books of a particularly interesting and valuable kind arrive together. One is *Westminster Prayers*, by the Rev. P. Dearnier, D.D., and the Rev. F. R. Barry, M.A., both Canons of Westminster (Milford; 2s. 6d. net). These prayers are for occasional use, and are arranged under various headings. There are Collects for special gifts and graces, for special occasions, and for use before and after service. They are comprehensive and practical, and, as may be judged from the names of the editors, carefully chosen from many sources. The second part of the book contains litanies, intercessions, and a collection of services of diverse kinds. This second part is specially good. But the whole book is a gift to the literature of devotion which will be highly

prized and found widely useful in all the churches.

Progress in Prayer (S.P.C.K.; 1s. net, or in paper covers 6d. net) is by the Rev. Canon Peter Green, M.A., and contains 'forms of prayer for use by grown-up people in Daily Private Prayer.' There are five forms of a very full nature, each being divided into eight parts, comprising all the elements that belong to devotion. A preface gives helpful directions not only for the use of the forms, but on the habit of prayer generally. Scripture readings and hymns are freely drawn upon. A very good aid to private devotion.

A *Cambridge Bede Book*, for moments of prayer and meditation, by the Rev. Eric Milner-White, D.S.O., M.A., Dean of King's College, Cambridge (Longmans; 5s. net), contains brief prayers attached to some passage of Scripture. They were the fruit and summary of this or that day's devotional reading. They are new, 'but not on that account original,' a cryptic sentence which seems to mean that they are the echo of writings by the great saints 'from Richard Rolle to Westcott and Robert Bridges.' In any case they are really beautiful. The language is exquisitely simple, and, because of its sincerity and spirituality, original in the best sense. It is a delight to browse in this book.

The last collection is one that has a vital interest of its own: *Divine Worship*, a service book approved by the Conference for optional use in Methodist churches (Epworth Press; various prices, from 1s. in paper covers, to 4s. in Persian). Like other churches at the present time, the Methodist Church has felt the need of some help to minister and congregation alike for the enrichment of public worship. A special committee has been engaged for some time in the preparation of a manual of devotion. This book is the result. It contains material such as is found in all similar compilations. An unusual feature is a series of services for children, which should be found of great value. Another feature is the extent to which the responsive element is included. The book is full of material which can be used as it stands or for guidance in extempore prayer. The real test of such a book is its actual employment in the sanctuary. But the compilers seem to have done their work well, and have cast their net wide for the enrichment of their church's worship.

Knowledge: Its Reality and Shadow (Anthroposophical Publishing Co.; 3s. 6d. net). It is on many points penetrating in its criticism of spiritualism; on the positive side it leaves us in the air. What real evidence exists for the views of *post-mortem* experience here set forth? or for the real entity of the astral body and the etheric body? These and other things are simply asserted.

In 'The Aldine Bible: The New Testament,' vol. iii. containing *The Pauline and Pastoral Epistles*, edited by Mr. M. R. James, O.M., Litt.D., Hon. D.C.L., assisted by Delia Lyttelton, S.Th., with engravings by Mr. Eric Gill (Dent; 5s. net), we have the text of the A.V., with a difference. The chapter divisions are retained, but not the verse divisions. These are noted at the top of the page. The latter is printed as a letter, continuously, and not as a series of spasmodic utterances. Poetry appears as poetry, prose in ordinary prose paragraphs. In an appendix we have corrected translations, which are the result of modern knowledge, in many cases gained from the discoveries made in Egyptian rubbish heaps. But in the text there is nothing to disturb the reading of the letters as they were written. The main feature of this edition is the beautiful, clear, large type, and the delightful look of the pages with their good margins. There is an excellent map of St. Paul's journeys, and it should be added that the book opens comfortably and spreads out easily. It is a joy to hold and use such finely produced work.

The Historical Scholarship of Saint Bellarmine (Fordham University Press, New York), a thesis by the Rev. E. A. Ryan, S.J., is a contribution of real value—as it embodies genuine scholarly work—to a truer estimate of the great Cardinal of Reformation times than has been common among either Protestants or Roman Catholics. In fact, the work is of more general interest than the title might suggest. There is a real attempt made at 'objectivity'; while, naturally, the author does ample credit to Bellarmine, he is not blind to his defects. Nor is he blind to the handicap with which the Roman Church saddled herself in the matter of the revision of the Vulgate by turning down Bellarmine's wise and really scientific proposals. The various controversies in which Bellarmine engaged are well described, and the author's impartiality in such description is very praiseworthy.

Miss E. C. Merry has made great use of the anthroposophical works of Rudolf Steiner in her *Spiritual*

A welcome addition has been made to the series

of 'Westminster Books' under the title *Does God Care?*, by the Rev. Canon Lindsay Dewar (Hodder & Stoughton; 3s. net). The writer sets out to justify the ways of God to man, and in the limited space at his disposal he has said many wise and helpful things on a profound and inexhaustible subject. He very rightly does not attempt anything deep or philosophical, but deals in plain language with such difficulties as would occur to the plain man. Why do accidents happen? Why are prayers unanswered? Why do the innocent suffer? Does Nature care? These are the questions which the writer sets himself to answer, and he states his points with great clearness. In conclusion, he deals with God's answer in Christ which, while it still leaves much mystery, is the alone convincing evidence that God cares. It is a very timely book and one which should have a steady influence on minds that are troubled, as every sensitive mind must be, by the problem of suffering in its relation to the Providence of God.

The sermons and addresses delivered at the recent Church of England Congress (the sixty-fifth) are published under the title *Christianity in the Modern State*, edited by Mr. Maxwell S. Leigh (Hodder & Stoughton; 5s. net). It is a noble volume, valuable alike for the comprehensiveness of its scope and for the ability of the speeches. No aspect of modern life in the State is left out. What is Christianity? Why do we believe in it? Christianity and Communism, Church and State in England, Education, the Family, the Christian and War, Christianity and the Totalitarian State, these are the main topics, and they are handled by men of distinction. Dr. W. R. Matthews, Dean Inge, Canon Grensted, Lord Cecil, the Rt. Hon. George Lansbury, Canon H. R. L. Sheppard, are among the contributors. It may be said without undue discrimination that the finest thing in the book is the Presidential Address by the Bishop of Winchester, in which the whole outlook on the modern world is reviewed with insight and power. Readers who are content to sample the contents of the volume to begin with will turn from this great address to the Dean of St. Paul's paper on 'The Revelation of God,' and the paper by Dr. Inge on 'Christ in the Experience of the Individual.' He may be advised not to miss the trenchant and beautiful address by Mr. Lansbury on 'The Christian Attitude towards War,' and Canon Sheppard's defence of Christian Pacifism. But all this will simply whet his appetite, and those who possess the book will return to it for inspiration

and guidance on many other topics. The book is a great manifesto, and if it sometimes speaks with two voices, that is only where difference of opinion is legitimate, and in no way lessens the deep impression which is left by the profoundly Christian spirit of the whole.

O Men of God!, by the Rev. Canon Bernard Iddings Bell, Litt.D. (Longmans; 2s. 6d. net), is the Bishop of London's Lenten book for this year. It is written by one of the best-known preachers in the United States, and it is a stimulating and thought-provoking book from first to last. The writer combats the low views of human nature which modern science has tended to popularize; he argues that the changes which our age has witnessed have not altered the fundamental needs and conditions of human life; and he finds in the gospel an adequate response to these needs. The book is more firmly logical than devotional books usually are, and this should make it convincing to the inquirer as well as inspiring to the believer.

The Rev. E. N. Porter Goff, M.A., has written a pleasant book, *Successful Living* (Longmans; 3s. 6d. net). The writer finds that there are 'many who are seeking to live successfully but who are failing, because they are leaving out of account the spiritual world from which our life in this world derives its real meaning. The thesis of this book is that applied Christianity is the way to successful living.' In the various chapters of the book guidance is offered as to the application of Christianity to problems commonly met with. The book is by no means a systematic treatment of Christian ethics, but it contains a deal of wise teaching on the subject written in a plain and straightforward way as befits one who has the cure of souls.

Rev. Canon E. Basil Redlich, B.D., of Leicester, has written a very useful Introduction to the study of the sources of the Gospels in *The Student's Introduction to the Synoptic Gospels* (Longmans; 7s. 6d. net). In addition to the sources, Mark, Q, M, and L, Proto-Luke is explained and defended, the relationships between John and the Synoptics are carefully examined, and there are valuable chapters on the Kingdom of God and an Outline of the Life of Christ. The book is written in simple and untechnical language, and it amply justifies the commendatory Introduction supplied by Canon C. E. Raven. A notable feature is the tentative reconstruction of the texts of Q, M, and L, which are printed in full. A well-presented scheme of

parallel texts is also given. In the main, Canon Redlich follows the lines laid down by a succession of British scholars, but he shows his independence by dating M about A.D. 47, 'just prior to the Apostolic Council.' We can hardly think of a more suitable Introduction to the Synoptic problem, provided it is followed, in the case of the student, by the study of the standard works to which Canon Redlich refers and from which he has derived much of his material.

The Gospel and the Catholic Church (Longmans; 7s. 6d. net) comes from the pen of the Rev. Arthur Michael Ramsey, M.A., Sub-Warden of Lincoln Theological College. In the first part of the book the relation between the Messiah and the Church in the New Testament is examined. It is claimed that in the Passion of Jesus Christ the Church of the new covenant is born, that from the gospel of Christ crucified and risen the main structure of Catholicism springs. In the second part of the book the author turns from the New Testament to the Patristic Age, when the gospel found expression in the life of the one Body, and then passes on to consider in the light of the 'Catholicism of the Gospel' the main phases of subsequent Church history and the problem of reunion.

Mr. Ramsey is well versed in the literature of his subject, and presents an impressive picture of the Church as the Body of Christ. It should, however, be observed that the view here presented of a primitive relation between Church order and the gospel of Christ crucified and risen does not commend itself to Protestant writers.

The Precepts of the Church (Longmans; 2s. 6d. net), by Dom Bernard Clements, O.S.B., Vicar of All Saints', Margaret Street, W., consists of six papers originally written for 'Platform,' the periodical of the Seven Years' Association, and two sermons which have been already published, one in the 'Church Times,' and the other in 'Laudate.' The papers are a series of short instructions as to the keeping of the Six Precepts, and the sermons are on the 'Veni Creator' and the 'Ave Maria.' It is an informative and clearly written little book, and we commend it to those 'who desire to inform their spiritual life with the worship and practice of the Church.'

Songs of the Saviour, by the Rev. Carey Bonner (Pickering & Inglis; 2s. 6d. net), contains eighteen sacred solos 'suitable for use in evangelistic and other devotional services.' The words are by

various authors and include some favourite hymns, such as 'When I survey the wondrous Cross.' The music is composed by Carey Bonner with two exceptions, a melody by Schubert and a Scottish air. The latter is the familiar tune set to the song 'The Four Maries,' and is perhaps too frequently sung to that song to make it quite suitable for a consecration hymn. Several of the solos are preceded by a recitative in Scripture language. The music, which is printed both in staff and sol-fa, is very simple, and though not perhaps thrilling, is tuneful and pleasing throughout.

A book on the Bible for teachers, which will be both a joy and a help at every turn, has been written by Miss Mary Entwistle, whose name is a guarantee of good work—*The Bible Guide Book*, a Companion to Bible Study for young people and their teachers (S.C.M.; 6s. net). It is an amazing book at the price. We have some excellent books on the land of Palestine (one super-excellent), and many on the social customs of its people. We do not recall any that combines land and people as this one does. Part One is on 'The Land of the Bible' (about seventy pages). Part Two is on 'Life in Palestine in Bible Times' (about fifty pages). Then follow 'Times and Seasons,' 'Religion,' 'Government,' and a 'Time-chart of the Books of the Bible.' There is a long list of illustrations, filling two pages.

It is being generally recognized that, if a teacher is to make the Bible interesting, he must know the background. He must make people and places *real*. He will find all he needs here, and if he wants more he will find a guide to fuller study in Miss Entwistle's full bibliography. Perhaps in another edition she will mention Dr. Henderson's 'Palestine,' a book specially for teachers, and one of the best (T. & T. Clark). After what has been said it is superfluous to praise this book. It is really a necessity. It is written by a master of clear and interesting narrative. It is the work of one who knows what a teacher needs because she is a teacher herself. It is beautifully produced. And it has an index of subjects and one of Bible references to which teachers will constantly turn, besides two maps, one of the ancient world and one of St. Paul's world.

'One of the most dangerous movements in Christianity at the present time seems to me to be that which claims that we may cut away the historical foundations of the Gospel and still hold it as a World Myth taught by the Church. For the unique value of Christianity as compared with the

mystery religions of the ancient world, and, in fact, with the other great world religions, is that it claims to be grounded ultimately not on certain teachings nor on a certain world-picture (though both these elements have their place in it), but on certain actual historical events. If the life and death of Jesus, or anything approaching to the record of them, actually happened, then these are facts which any view of the world which claims to be true must take into account. . . . To me it makes all the difference whether we can believe that we are dealing with people's attempts to

interpret a real happening or whether we have a mere creation of what Mr. Bergson calls *la fonction fabulatrice*.'²

This is just one example of many wise things well said by Miss Dorothy M. Emmet, who is lecturer in Philosophy in Armstrong College, in her little book, *Philosophy and Faith* (S.C.M.; 4s. 6d. net). It is an excellent attempt to explain in easy language what philosophy is, what the 'experience' is of which it speaks so often, how its relations to theology and religion have been conceived historically and how best they may be conceived.

Some Outstanding Old Testament Problems.

VI. The Prophet in Israelite Worship.

By A. R. JOHNSON, PH.D., UNIVERSITY COLLEGE, CARDIFF.

To many readers the suggestion that a prophet had any place at all in Israelite worship may seem novel and even absurd. In view of the attitude to sacrifice, for example, which is shown by Amos (5^{21ff.}), Hosea (6⁶), Micah (6^{6ff.}), Isaiah (1^{11ff.}), and Jeremiah (7^{21ff.}), one is apt to think of the typical prophet as an individual who is opposed to all cultic forms. Nevertheless, strange as such a statement may at first appear, one must beware of regarding the Canonical prophets as wholly representative of the prophetic movement in Israel. They need to be studied against that wide background of prophetic activity which some of them reveal in their polemic against other prophets who were their contemporaries; and, when this is done, they appear in quite a new light. The prophets condemned by Jeremiah, for example, are not to be dismissed, one and all, as 'false'; he himself recognized that in some cases at least their authority might be quite as valid as his own.¹ Accordingly the rôle of the typical prophet cannot be determined without viewing the prophetic movement as a whole; and, when such a view is obtained, it appears that the prophet, far from being an individual opposed to all cultic forms, was himself a cultic official whose status, at least so far as concerns the personnel of Solomon's Temple, was superior even to that of the priest.

The theory that there were cultic prophets in ancient Israel is not new. More than two decades

ago G. Hölscher, in discussing the so-called 'ecstasies,' suggested that, 'as in the case of the Baal-worship, they belonged in a certain sense, along with the priests, to the cultic personnel of the sanctuaries.'² Nearly a decade later the theory was again raised from the new angle which had been furnished by the recognition of prophetic elements in the Psalter. Up to that time it had been (and, indeed, it still is) customary in circles concerned with the critical study of the Old Testament to trace these elements, as regards both style and subject-matter, to the influence of the Canonical prophets.³ S. Mowinckel, however, in his studies of the Psalter, took quite a different view of the obviously oracular features in some of the Psalms, and advanced the following theory: 'The prophetic form of certain of the Psalms answers to a definite element in the cultus. In certain cases the prophetic words (*i.e.* those given in a definite cultic situation as the divine answer to prayer) of some one who in his own sight and in that of his contemporaries was prophetically gifted (even possibly of a permanently appointed cultic official) held a prominent place in the cultus; and most, if not all, prophetic Psalms in the Psalter are really cultic Psalms to be explained by this practice.'⁴ Further Mowinckel (adopting a rather different standpoint

² *Die Propheten* (1914), 143.

³ Cf. H. Gunkel and J. Begrich, *Einleitung in die Psalmen* (1933), 329-381.

⁴ *Psalmstudien*, iii. (1923), 3.

¹ Cf. 23^{28, 30}.

from that of Hölscher) suggested that such cultic prophets represented a fusion of the earlier 'seers' and the so-called 'ecstatics,' their characteristics being those of the latter, but their cultic associations being provided by the former.¹ During the last decade the existence of some form of cultic prophet has been recognized in varying degree by several continental scholars, notably A. Causse,² H. Junker,³ W. Eichrodt,⁴ G. von Rad,⁵ O. Eissfeldt,⁶ and J. Hempel.⁷ A systematic examination of the whole question of the relation between prophet and cultus has thus become an urgent need; and the remainder of this article offers a brief survey of the preliminary steps in such an attempt and some indication of the further problems which arise.

Now, as is well known, during the monarchy the Hebrew term for 'prophet' received an extension in meaning; so that it might be applied, not only to the original type of individual who went by this name, but also to such as was formerly called a 'seer' (1 S 9⁹). The attempt has often been made to distinguish between the function of the seer and that of the early type of prophet; but little, if any, emphasis seems to have been laid upon certain features which they had in common, and it is these which are of more immediate importance in the present connexion.

The standard illustration for the figure of a seer is to be found in 1 S 9¹⁻¹⁰¹⁰, which tells how Saul, in search of his father's asses, sought the aid of Samuel in discovering their whereabouts. From this passage it is clear that the seer, whatever his practice, was consulted for the sake of his unusual and divinely (1 S 9⁹) gifted knowledge, and that, to this extent at least, he must have had the means to it under his own control. Accordingly it is hardly surprising to find that, like the priest (who was also wont to be consulted for the sake of his own particular form of divine knowledge),⁸ he was a cultic specialist closely associated with the sanctuary. In the above-mentioned narrative, for example, the sacrificial meal at the local 'high

place' could not be held until the seer was present to superintend the rite. Again, it was Gad the seer, also called a prophet, who bade David erect an altar in the threshing-floor of Araunah the Jebusite (2 S 24¹¹⁻¹⁸). Finally (and this is ultimately very significant), according to 2 Ch 29²⁵, it was Gad the royal seer and Nathan the prophet who revealed Jahweh's design for the musical service of the Levites in the Jerusalem Temple.

As for the early type of prophet, some of the most valuable evidence in illustration of his person and work is to be found (as is the case with the seer) in the stories of Samuel and Saul; for example, 1 S 10⁵⁻¹³ and 19¹⁸⁻²⁴. From these passages it is clear that the early type of prophet was subject to excitable behaviour of so characteristic a kind that it was described by the verbal form meaning 'to act (or play) the prophet.' In fact, such behaviour was so frenzied in character that this verbal form might be used as a synonym for that meaning 'to be frenzied, fanatic, or mad' (Jer 29²⁶); and a prophet of this type might be referred to as a fanatic or madman (2 K 9¹¹). Madness, however, is still frequently regarded in the East and elsewhere as a mark of divine possession;⁹ so that, no doubt, such prophets would not object to this equation. In fact, one may go further and say that their behaviour (in so far as it was not a pose) was usually due to artificial stimulation; and that it was promoted with the fixed purpose of securing an experience, to be interpreted as a form of divine possession, which would enable them to give oracular direction in response to definite inquiry. This is made obvious, for example, by the story of the four hundred or so prophets whom Ahab and Jehoshaphat consulted prior to the attack upon Ramoth-Gilead (1 K 22): for they are described in the usual way as 'acting the prophet' (in this case, apparently, under the leadership of Zedekiah); and the context shows that, in exhibiting such behaviour, they were serving as the spokesmen of Jahweh. Moreover, it is expressly said that they were summoned for consultation; so that their behaviour must have been artificially excited for that particular occasion with a view to securing an oracular utterance which should be the divine response to Ahab's inquiry. In this case, as it happens, there is no indication of the means employed to bring about the said behaviour and the accompanying experience; but (and this again is ultimately very significant) it

¹ *Op. cit.*, 16 f.

² *Les plus vieux chants de la Bible* (1926), 125 ff.

³ *Prophet und Seher in Israel* (1927), *passim*.

⁴ *Theologie des alten Testaments*, i. (1933), 168 f.

⁵ 'Die falschen Propheten,' in *Z.A.W.*, li. (1933), 109 ff.

⁶ *Einleitung in das Alte Testament* (1934), 116 ff.

⁷ *Alt-hebraische Literatur und ihr hellenistisch-jüdisches Nachleben* (1935), 33 ff., 56 ff.

⁸ Cf. G. Buchanan Gray, *Sacrifice in the Old Testament* (1925), 219 ff.

⁹ Cf. E. Westermarck, *The Origin and Development of the Moral Ideas*, 2nd ed. (1912), i. 270 ff.

seems that music was normally used for such a purpose (2 K 3^{6ff.}).¹

Now this is no isolated phenomenon in the history of mankind; close parallels may be found both in the ancient world and in more modern times. Thus, to take but several of the many illustrations available, one may compare, so far as the ancient world is concerned, the so-called 'prophets' attached to the cultus of the Tyrian Baal (1 K 18) and the wandering 'priests' of the Dea Syria described by Apuleius;² and, in more recent times, the so-called 'wizards' of Patagonia,³ the Shamans of Siberia,⁴ the Dervishes of the Near East,⁵ and the so-called 'seers' of the Rwala Bedouins.⁶ In each case one has a class of recognized specialists who make it their conscious aim to secure communion with the spirit world under the stimulation of chant or dance, or, it may be, both of these.⁷

The early type of prophet, then, like the priest and the seer, was consulted for the sake of his divinely gifted knowledge, and therefore, to this extent, must have had the means to it under his own control. Accordingly it need occasion no surprise to find that, again like the priest and the seer, such a prophet was closely associated with cultus and sanctuary. In fact, while he might be consulted at any time or place in an emergency (whether at his own home (1 K 14^{1ff.}), or while on a military campaign (2 K 3^{6ff.}), for example), he was usually visited for this purpose on such festival days as the New Moon, or the Sabbath at the particular sanctuary to which he was attached. This is made clear by the fact that, when the Shunammite woman decided to visit Elisha in the hope of having her child's life restored, her husband said to her (2 K 4²³): 'Wherefore wilt thou go to him to-day? It is neither New Moon nor Sabbath.' This remark, coupled with the fact that Elisha was to be visited at Mount Carmel (the site of a famous

'high place'),⁸ is itself sufficient to prove that the prophet was closely connected with the cultus; but, indeed, such a connexion may be traced from the beginning. Thus even in the story of the wandering it was only after the specially chosen elders had been stationed around the sacred tent that they began to 'act the prophet' (Nu 11^{14-17, 24-30} (E)). Similarly the prophets whom Saul found acting so characteristically were on their way down from a local 'high place' (1 S 10^{5, 10}); and Samuel himself is said to have been established permanently as a prophet at the important sanctuary of Shiloh, where his prophetic 'word' was never spoken without effect (1 S 3, esp. 19-21). Moreover, the very foundation of Solomon's temple is traced back to the influence of a prophet in the person of Nathan (2 S 7^{1ff.}); and it is a striking fact that Nathan, a prophet, and Zadok, a priest, should have co-operated (with the former as the principal agent) in the anointing of Solomon as king (1 K 1). Of course, inasmuch as the Hebrew term received an extension in meaning, it may be that these portraits of Samuel and Nathan are based upon the figure of a seer rather than that of the early type of prophet. Such ambiguity, however, does not arise in connexion with the stories which centre in the persons of Elijah and Elisha. Accordingly it is significant to find that, when the former, as Jahweh's protagonist amongst the prophets, issued his challenge to the prophets of the Tyrian Baal, he should have staged a sacrificial scene on Mount Carmel at one of the numerous sanctuaries in which Jahweh's altar had been demolished.⁹ Moreover, this close association of prophet and altar is not to be regarded as something abnormal; the slaughter of Jahweh's prophets and the destruction of His altars had been complementary activities designed to root out Jahweh worship in the interests of the Tyrian Baal (1 K 19¹⁰). Obviously the whole story reflects a rivalry between two different cults, the prophets in each case being the leading cultic officials. This interpretation of the data is supported by the climax to the story, which tells how Jehu secured the throne of the Northern Kingdom at the instigation of the prophet Elisha (who, like Elijah, had associations with the sanctuary on Mount Carmel) and thereupon made a clean sweep of the foreign cult. Jehu's subtle arrangements for the slaughter should be noted, for he said (2 K 10^{18f.}): 'Ahab served the Baal a little; Jehu will serve him much. Now therefore call unto me all the prophets of the Baal, all his worshippers, and all his priests

¹ Cf. 1 S 10^{5ff.} ² *Metamorphoses*, chs. 8, 9.

³ Cf. T. Falkner, *A Description of Patagonia*, etc. (1774), 116 f.

⁴ Cf. V. M. Mikhailovskii, 'Shamanism in Siberia, etc.', in *J.A.I.*, xxiv. (1895), 62-100, 126-158; see also A. F. Puukko, in *Z.A.W.*, liii. (1935), 28 ff.

⁵ Cf. E. W. Lane, *The Manners and Customs of the Modern Egyptians*, 5th ed. (1860) [Everyman's Library], chs. 10, 24, and 25.

⁶ Cf. A. Musil, *The Manners and Customs of the Rwala Bedouins* (1928), 400 ff.

⁷ Of course the fact that the characteristic behaviour of the prophet was artificially promoted does not rule out the possibility of a spontaneous seizure on his part.

⁸ Cf. A. Lods, *Israel*, etc. (1930), 96; Eng. tr., 84.

⁹ 1 K 18. Note v.³¹; cf. 19¹⁰.

let none be wanting; for I have a great sacrifice for the Baal.' This passage merely confirms what is already proved by the story of Elijah's contest with the prophets of the Baal. It is clear that the latter were officially attached to the cultus of a high God; they were members (and, apparently, the leading members) of the cultic personnel. So too, all in all, the evidence points to the fact that their rivals held a similar position in the cultus of Jahweh, and were stationed, in the form of the so-called guilds, at the different sanctuaries throughout the country (cf. 2 K 2³⁻⁵ etc.).

As already pointed out, however, much of the material for a right appreciation of the prophetic rôle is provided by certain of the Canonical prophets themselves in their polemic against contemporaries. Nevertheless, owing to the wider extension of the Hebrew term, it is difficult to say whether the characteristics of the latter were those of the seer or those of the early prophet. Indeed, there may well have been a fusion of types. Be that as it may, a careful reading of Micah's polemic, for example, reveals the fact that it was directed, not against the actual function of the prophets (whatever form or forms this may have taken), but against the abuse of their office and the falsity of their oracles; they were wont to give messages of 'Peace!' to those who paid them sufficiently well, and to stir up trouble for those who did not (Mic 3^{5-8, 9-12}). Similarly, as already pointed out, Jeremiah's polemic was not directed against his contemporaries amongst the prophets on the ground that they functioned wholly without authority; otherwise, for example, he could not have said (23³⁰): 'Therefore, behold, I am against the prophets (Oracle of Jahweh!) that steal my words from one another.' In making such a statement Jeremiah must have recognized that the oracles which the prophets stole from one another were the genuine 'words' of Jahweh; and therefore it is clear that it was not their office, but its abuse, which he was condemning. Indeed, this quotation is even more illuminating; for it offers further evidence of the fact, already emphasized by Micah a century earlier, that there was a regular traffic in oracles.

Further, this traffic in oracles, which had continued unabated in Jerusalem for more than a century, was due to the fact that the prophets were regularly consulted on matters relating to one's personal welfare; for these consultative specialists were condemned, alike by Micah in the eighth century B.C. (3³⁻⁸) and by Jeremiah (6^{13f.} 8^{10f.} 14^{13f.} 23¹⁷) and Ezekiel (13^{10, 16}) a hundred or more

years later, for leading the people astray by giving them quite unwarranted promises of 'Peace!'¹ Indeed, in view of the importance attached to the intrinsic power of the prophetic 'word,'² it is not too much to say that these prophets were consulted for the sake of securing such welfare; and, what is more, as the examples show, the welfare in question might be that of an individual or that of a social unit such as the southern kingdom of Judah or the city of Jerusalem.

Thus, in the last resort, it was the prophets rather than the people in general who were to be blamed for disaster (La 2¹⁴), inasmuch as the latter were not in a position to distinguish the true from the false oracle. Originally, of course, a 'sign' or 'portent' was offered as a guarantee of reliability (1 S 10⁹, 1 K 13³⁻⁵; and oft); but in the work of the D School it is explicitly stated that this device may be misleading (Dt 13²⁻⁶ [EVV 1-5] 18^{21f.}). Accordingly, when all prophets sought to substantiate their oracles by means of the formulæ 'Thus saith Jahweh!' (Ezk 22²⁸) or 'Oracle of Jahweh!' (Ezk 13⁶), it was obviously difficult to distinguish the true from the false; for all were given with an equal claim to authority in the 'Name' of Jahweh.

The use of the divine 'Name' is an important aspect of the prophetic function, in which it is possible to discern the survival of some such magical or quasi-magical ideas as those suggested by the idiomatic phrase 'to call with (or upon) the Name of Jahweh.'³ Indeed, one may even see something of a transition from the simple spell to prayer on the one side, and oracle on the other; for, as a consultative specialist, the prophet had a dual rôle. It was his duty both to call upon the 'Name' of Jahweh and to speak in that 'Name.' This is important; for, perhaps under the influence of the strongly oracular element in the works of the Canonical prophets, the former aspect of the prophetic function is apt to be overlooked.⁴ Yet it is undoubtedly true that the prophet, as a pro-

¹ The Hebrew term denotes an ordered or harmonious functioning of the whole personality, individual or collective, and may be rendered more appropriately by 'welfare.' Cf. J. Pedersen, *Israel: Its Life and Culture*, i., ii. (1926), 263 ff.

² Cf. O. Grether, *Name und Wort Gottes im A.T.* (1934), 103 ff. Cf., too, the creative or destructive power attributed to the so-called symbolism of the Prophets; see further, for example, H. Wheeler Robinson, in *Old Testament Essays* (1927), i ff.

³ Cf. Grether, *op. cit.*, 18 ff.

⁴ See, however, Junker, *op. cit.*, 36 f.; von Rad, *op. cit.*, 113 ff.

fessional figure, was as much the representative of the people as the spokesman of Jahweh; it was part of his function to offer prayer as well as to give the divine response or oracle (cf. Gn 20³⁻⁷ [E], 1 K 13⁶, Jer 27¹⁸, and so oft). On the other hand, of course, the latter aspect of the prophetic function is generally recognized. As a result of his powers in this respect the prophet, like the priest, was regarded as a special source of knowledge. Nevertheless a definite distinction was drawn between the two classes. The prophet, one learns, was a member of Jahweh's intimate council (cf. Jer 23^{18, 21f.}; also Am 3⁷); and thus his particular form of knowledge, as being due to direct personal contact with Jahweh, stood in marked contrast to the traditional lore of the priest.¹ The question, therefore, arises as to what exactly was the status of so influential a functionary? Was his standing as regards the cultus akin to that of the priest? Was he, like the seer and the early type of prophet, a true cultic official?

☆ An affirmative answer seems to be demanded by the numerous passages in which prophet and priest are found coupled together, as when Jeremiah complains (23¹¹): 'Both prophet and priest are profane; yea, in my house have I found their wickedness! (Oracle of Jahweh!)'. The relevant passages deal for the most part with the situation in Jerusalem; so that here, in connexion with the Jerusalem Temple, one seems to find overwhelming proof of the fact that the prophets formed a vital part of the cultic personnel.² Further, it appears that the status of the prophets was at least as high as, if not actually higher than, that of the priests; for the latter not only co-operated with them, but indeed looked to them for guidance in their administration. Once again it is Jeremiah who sheds light upon the situation, when he says (5³¹): 'The prophets prophesy falsely, and the priests rule under their direction.' In view of the fact that the divine knowledge of the prophets was so essentially different from that of the priests in that it was derived from direct personal contact with Jahweh, such a commanding position may be readily understood. Indeed, one may say that it was almost inevitable.

All in all, therefore, the evidence for the cultic rôle of the prophets during the monarchy seems sufficiently conclusive; and, this being the case, one can readily understand how it was that the

poet who has left such a vivid picture of the final destruction of Jerusalem at the time of the Babylonian Exile could ask (La 2²⁰): 'Should there be slain in the sanctuary of the Lord—priest and prophet?' Moreover, thus it is that at the time of the Restoration under Zerubbabel both prophet and priest are found together again and, what is more, co-operating to rebuild the Temple; for, whatever may have been the position of the earlier Canonical prophets, there can be no doubt that Haggai and Zechariah, for example, were not independent figures, but members of a definite company of prophets attached to the Jerusalem cultus (cf. Hag. *passim*; Zec 7^{11f.} 8⁹; also Ezr 5^{11f.}).

At this point, however, a question of fundamental importance is bound to arise; it becomes necessary to account for the well-known disappearance of the prophetic function, and this disappearance may seem all the more remarkable if it is thus true that at one time the prophet was an important figure in the personnel of the Jerusalem Temple. The explanation, however, is simple. The Exile brought the prophetic office into considerable disrepute, for the repeated promises of 'Peace!' had proved false (cf. La 2¹⁴); and in the exilic community, at least, the prophet never recovered from the resultant loss of prestige. In fact, this ultimately found permanent expression in the work of the P School, which reduced the prophets to the rank of temple singers. As such, being merged with the other Levitical orders, they were brought into definite subjection to the priesthood.³ The reconstruction of Israelite history which is to be found in 1 and 2 Chronicles provides ample illustration of this fact. Thus the verbal form meaning 'to prophesy' is used to denote the specific function of the temple singers; and in the same passage Heman, who is one of the three conductors under whose direction the choirs perform, is described as 'the king's seer in the words of God, to lift up the horn.'⁴ Similarly, the other two conductors, Asaph and Jeduthun,⁵ are each elsewhere described as 'the king's seer' (2 Ch 29³⁰ 35¹⁵); and in this connexion it may be noted that, whereas in 2 S 24¹¹ Gad is called 'the prophet, David's seer,' the former term is omitted in the corresponding passage in 1 Ch 21⁹.

³ Cf. Mowinkel, *op. cit.*, 17 ff. I should like to acknowledge my indebtedness to Professor Eissfeldt for his kindness in first drawing my attention to this point.

⁴ 1 Ch 25¹⁻⁷; note the obvious reference to the creation of well-being or 'peace.'

⁵ Or Ethan; cf. 1 Ch 15¹⁷⁻¹⁹.

¹ Cf. Gray, *loc. cit.*

² There is even some indication that the prophets had special quarters, but not necessarily a permanent residence, in the Temple itself. Cf. Jer 35⁴.

and he is described simply as 'David's seer.' A change of even greater significance, however, is to be noted in the introduction to the story of Josiah's reform as contained in 2 K 23² and 2 Ch 34³⁰; for in the latter the term 'Levites' has been substituted for the term 'prophets,' and this fact serves to confirm what is already suggested by the foregoing evidence—that the temple prophets have become temple singers and, as such, are merged with the other Levitical orders. In short, the above-mentioned temple choirs, known variously as 'The sons of Asaph,' 'The sons of Heman,' and 'The sons of Jeduthun,' are really the equivalent of the prophetic guilds—like that of 'The sons of Hanan,' which apparently formed part of the temple personnel in the time of Jeremiah (35⁴). Indeed, the P School actually gives a picture of a temple prophet in the performance of his duty at a critical period in the reign of Jehoshaphat; but, in accordance with its point of view, it represents the prophet in question as a member, not of a prophetic guild, but of a temple choir—that of 'The sons of Asaph' (2 Ch 20¹⁻³⁰).

Now the fact that the prophetic guilds once attached to the Jerusalem cultus lost their identity in the Levitical choirs of the Second Temple suggests the possibility that the Psalter, which has been described as the hymnal of the Second Temple,¹ may contain compositions which should be assigned to the cultic prophets; and this, of course, links up with the fact that oracular elements of a prophetic character have been recognized in some of the Psalms.² It must now be borne in mind, however, that the offering of prayer was as much a part of the prophetic function as the giving of the divine response or oracle; and so it may well be that, in addition to the oracular sections, some of the prayers (and, indeed, liturgical compositions in general) within the Psalter were the work of these cultic prophets.

The relevant Psalms fall conveniently into three classes: (a) those which involve a social unit of some kind; (b) those which find their focus in the king who, as such, represented the life-force of the nation conceived as a social unit; and (c) those which are the concern of an ordinary individual. Examples of the first class are to be found in Pss 81, 85 (with its typically prophetic assurance of 'Peace!') and 95; and these liturgies, which apparently deal with some recurrent festival,³ are

so obviously prophetic in character that they may be left to speak for themselves.

Those which belong to the second class are likewise connected, for the most part, with the ritual of a recurrent festival—that of the New Year.⁴ Nevertheless this is not true of every case; and an outstanding example of the latter type is to be found in Ps 20. Indeed, this obviously liturgical composition merits quotation in full; for it well illustrates the way in which one may find internal evidence supporting the view that such Psalms were the legacy of the cultic prophets. The scene is laid in the Jerusalem Temple, the time is one of war; and the central figure is that of the king, who is the leader of the national forces. The liturgy itself opens with a petition which is so phrased in the third person as to be almost a spell rather than a prayer, while the use of the divine 'Name' (so important an element in the prophetic function) has an obviously quasi-magical air. Moreover, it will be observed that the liturgy has been preceded or is being accompanied by a special act of sacrifice; and it must be emphasized that this reference to sacrifice by no means militates against the assumption of a prophetic background to this Psalm; for, as already observed, at least the seer and the early type of prophet were both closely associated with the altar and its service. The petition may be rendered thus:

May Jahweh answer thee in the day of distress!

May the 'Name' of the God of Israel make thee prevail!

May He send help from the sanctuary,

And from Zion support thee!

May He be mindful of all thy gifts,

And find thy burnt offerings acceptable!

May He grant thee according to thy heart,

And fulfil thine every plan!

May we rejoice in Thy salvation,

And through the 'Name' of our God prove great!

May Jahweh fulfil all thy requests!

Here the petition comes to a close, for the lines which follow introduce a dramatic change of tone; they convey the assurance of Jahweh's favourable response (again a true promise of 'Peace!') to the foregoing prayer:

Now do I know that

Jahweh doth grant His Messiah salvation.

He doth answer him from His holy Heaven

By the mighty saving deeds of His Right Hand.

¹ E.g. W. Robertson Smith, *The O.T. in the Jewish Church*, 2nd ed. (1892), 188 ff.

² See above, *ad init.*

³ Cf. 2 K 4²³, as quoted above.

⁴ See *The Labyrinth*, ed. S. H. Hooke (1935), 73-111; and note that the dramatic ritual characteristic of this festival was wholly in line with the so-called symbolism of the prophets.

These invoke chariots, and these invoke horses ;

But we invoke the 'Name' of Jahweh our God.

The former are bowed down and fallen ;

But we are risen and set on our feet.

Jahweh 'hath' given the King salvation ;

He doth answer us on the day that we call.

The words are clearly uttered by an individual ; and the obvious inference seems to be that the speaker is one of the professional prophets attached to the cultus. Confirmation of this is to be found in the fact that the utterance bears the typically prophetic emphasis upon the futility of reliance upon human aids to war ; the really potent weapon is the 'Name' of Jahweh. This point of view, of course, is to be found in the works of the Canonical prophets (*e.g.* Hos 14⁴ [EVV³], Is 31¹⁻³, Zec 4⁶) ; but it did not originate with them. It colours the stories of Elijah and Elisha, for example, and indeed explains the fact that the early prophet could be addressed as 'The chariots and horsemen of Israel !'¹ Finally, the question arises as to how the prophet was confirmed in his message. Why was he able to say so definitely, 'Now I know . . .' ? To this the obvious reply seems to be that it was based upon a typical 'sign' or 'portent' ; and it may be that this was found in some kind of divination connected with the preceding or accompanying sacrifice. On the other hand, it is not impossible that in vv. 8, 9 (EVV 7, 8) one should recognize a piece of so-called symbolism like that which Zedekiah performed before Ahab (1 K 22^{1ff.}) or that which Elisha carried out in co-operation with Joash (2 K 13¹⁴⁻¹⁹).

The third class into which the relevant Psalms may be divided is by far the most numerous, and may itself be classified thus : (i) Prayers for deliverance from trouble which are marked by a sudden change of tone, as in the case of Ps 20 above, from one of entreaty to one of confidence and thanksgiving that the prayer in question has been answered ; (ii) prayers for deliverance from trouble which are not succeeded by any such sudden note of confidence and praise ; and (iii) hymns of thanksgiving and praise for answered prayer. Thus, in general, groups (ii) and (iii) may be said to represent respectively the double element in the compound Psalms assigned to group (i).

¹ 2 K 2¹² 13¹⁴. Moreover, it may not be irrelevant to point out that the invocation of the divine 'Name' seems to have a close parallel, as regards both terminology and content, in the *Zikr* of the Dervishes ; for this is based upon the frequent repetition of the name of God. Cf. Lane, *op. cit.*, 451 ff.

A good example from the first group is furnished by Ps 6, which opens thus :

O Jahweh, punish me not in Thy rage,

Nor chastise me in Thine anger !

Have mercy upon me, Jahweh, for I am weak ;

Heal me, Jahweh, for my bones are in a fever ;

Yea, I myself am in great fever,

Whilst Thou, Jahweh—'How long ?'

In v. 9 [EVV⁸], however, the whole tone of the Psalm undergoes a change, and the latter part continues thus :

Depart from me, all ye wrongdoers,

For Jahweh hath heard my weeping voice.

Jahweh hath heard my plea ;

Jahweh doth accept my prayer.

Obviously something must have intervened to occasion so confident a note ; and again, as in the case of Ps 20, the inference is that it has been caused by the giving of a prophetic 'sign'—amounting to a promise of 'peace !' Now confirmation of this may be found in two Psalms taken respectively from groups (ii) and (iii). The one, Ps 86, is a simple prayer for deliverance from trouble and, as such, resembles the first element in liturgies of the above type. It is therefore significant to find that it concludes with the plea (v. 17) : 'Give me a propitiuous sign !' Ps 41, again, is a testimony to answered prayer, and therefore resembles the second element in liturgies of the above kind. The structure in this case is a little complex, as the original prayer is repeated (vv. 5-11 [EVV 4-10]) ; but this is an effective touch, for it leads immediately to the striking testimony : 'By this I know that thou delightest in me, that mine enemy shall not triumph over me.' By what is this known ? Obviously—by 'a propitiuous sign.' Finally in this connexion, if further evidence be required, it may be found in the lament contained in Ps 74⁹ : 'We do not see our signs ; there is no more any prophet ; we have none who knoweth—"How long ?"'" Now, inasmuch as the first two stichoi clearly refer to the work of the prophet, the principle of parallelism in Hebrew poetry warrants the inference that the third stichos also bears reference to the prophetic office. The expression 'How long ?' however, is idiomatic and, as in the case of Ps 6 cited above, is the mark of a prayer for deliverance from trouble. Thus once again one is led to the conclusion that such compositions arose within the circle of the cultic prophets.

Now, if the theory outlined in the foregoing pages

be true, it is clear that the prophet played a part in Israelite worship which until recently was quite unsuspected. Moreover, its implications for the study of the Canonical prophets are manifold; for the latter will require careful re-examination as regards, not only their literary style and even their

message, but also (as in the obvious case of Haggai and Zechariah, for example) their possible connexion with the cultus. To what extent, after all, may any of them be regarded as pioneers? Has their individuality been over-emphasized—at least in some respects?

In the Study.

Virginitus Puerisque.

Easter Lights.

BY THE REVEREND E. EBRARD REES, LLANISHEN,
CARDIFF.

'Ye are the light of the world.'—Mt 5¹⁴.

DURING Easter week for two consecutive nights the Lower Gardens between the Square and the sea at Bournemouth are illuminated with artificial lights. Not only visitors look forward to seeing these lights, but the people of the town, who have seen them on many previous occasions, look forward every year. And they are wonderful lights. There is design of colour and pattern which appeals to the old as well as to hundreds of boys and girls.

For days previous to Easter week gardeners, carpenters, and labourers are busy making wicker-work designs of various shapes and sizes on which the lamps are to be hung. These frames of wood are hidden in out-of-the-way and unexpected places, for it is obvious that one of the purposes is to surprise people with beautiful lights.

When the framework is ready, little glass jar lamps are hung in designs, and in the jars night-light candles are set ready to be lit at the proper time.

When I arrived, the first evening the whole garden was full of the most exquisite colours; not one colour or shade seemed to be missing. And there were squares and circles and stars and the most weird shapes. The whole was a wonderful fairy-land, and the hundreds and thousands of children and adults were thrilled as they moved on from one point of view to another. It was something I had never seen before, and something that most of the boys and girls would never forget.

But I could not understand how these thousands of little lamps were lit. They were candles and not

electricity. Each had to be lit separately. I was told that it would take six men hours to light them all. But they had been lit in a few minutes somehow. I determined the following night to be there early enough to see exactly how this was done.

An hour before the sun went down the following evening I was there, and there were hundreds of boys and girls there too. Two men were handing out torches and tapers to these boys and girls, and each torch and taper was lit. With these they went from candle to candle, and when hundreds of boys and girls lit three or four candles in a minute I could see how easily and quickly the whole began to show a design and glory. In fifteen minutes the whole garden was a blaze of colours. And the children were thrilled with the fact that they had lit up the garden and its glory. It was the jolly and joyous work of the children together that made the beautiful sight possible.

If all children everywhere would pray and sing and act like this all the time what a beautiful world it would be.

God make my life a little light
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

Playing at Funerals.

BY THE REVEREND G. G. BARNES, B.A.,
CAMBRIDGE.

'Like unto children . . . which call unto their fellows, and say, . . . we wailed, and ye did not mourn.'—Mt 11^{16, 17} (R.V.).

What a strange game to play! We can understand playing at weddings, but to play at funerals . . . did you ever?



The boys and girls in Palestine often saw and heard the funerals trailing along down the narrow village street. The most important part of the procession was the black-robed women, their eyes swollen with weeping. As they went they stooped, cupped up handfuls of dust from the road and threw it over their heads, and wailed and sobbed as if their hearts would break. What fun to imitate these women in a childish game . . . what an excuse for throwing the hot brown earth at each other!

But we don't think it kind to imitate sad things like funerals in England. Even the little boys stand at the roadside and take their caps off as the procession goes by, so as to show their sympathy.

But I was playing at funerals this morning! I was so busy, I buried fourteen in an hour. I just scooped a hole in the earth, and popped the bodies in, one after another. There were fourteen of them: eight hollyhocks and six lupins!

The funeral service says, 'It is sown in dishonour.' They certainly were sown in dishonour. No one stopped to watch me, as I hastily came to the end of my funeral game, and smoothed the earth over the last grave.

That was how they buried Jesus—hurriedly—without any honour, even without any prayers said over His tomb. But what a show of flowers came from that sowing!

No one guessed, as His wounded, dishonoured body was put into the grave by two humble friends, that in three days God would bring Jesus to such life that He would never be tired again, never hungry, never thirsty, able to come and go without any doors stopping Him! But it happened. He flowered in three days, strong, graceful, radiant. Pulsing with life, Jesus broke out of the grave and showed Himself to the astonished watchers, and later to the astonished friends.

I hope my friends will be astonished when they see my flame-coloured hollyhocks and sea-blue lupins in full bloom. They will stop to look at my garden then . . . I hope. My poor, brown, straggly ugly roots will have become tall, graceful columns of colour and life! What a miracle! Yet that is nothing to the miracle which you and I are going to have done to us, when our earthly life is over. God will do for us what He did for Jesus—clothe us with that glorious, tireless, beautiful Heavenly Body. To play at funerals, then, is quite a happy game, when we think how clever and strong and loving Jesus is as our Gardener.

The Christian Year.

FIRST SUNDAY AFTER EASTER.

After Easter.

'After that he was risen from the dead.'—Jn 21¹⁴.

This is the first Sunday after Easter. 'After Easter!' It is not simply this Sunday, but every Sunday, and for the matter of that every weekday, and indeed our whole modern world and everything in it, that is 'after Easter.'

There are certain great and catastrophic events which seem radically to alter the whole scheme of things and to start the world on a new career. The Great War was such an event. We are constantly being told that we are living in a post-war world, and that the old ideas and ideals and conventions and morals of the pre-war world no longer apply. The old kind of preaching, we are told, makes no sort of appeal to the young of to-day. And philosophers tell us the same sort of things about morals. They tell us we are living in a world in which the validity of the pre-war taboos and prohibitions and moral restrictions is simply not admitted. Then economically, again, things are undergoing a sea change. Our fiscal system is being altered. Individualism seems to be on its death-bed and a steady process of socializing is going on.

But the change resulting from the War is as nothing to the change effected by the Resurrection of Jesus.

1. *The Sunday.*—'First Sunday after Easter.' As a matter of date and limiting our thought to this year 1936, that may be true enough. But taken absolutely, of course it is not true. This is not the first Sunday after Easter. All the Sundays have been 'after Easter' Sundays. The Sunday is a new institution—a happier, gladder, and more joyous day than the old Jewish Sabbath. This is the day on which our Lord rose again from the dead. This is the day on which He appeared to His disciples to turn their sorrow into joy. This is the day on which He came again for the sake of Thomas and showed him His hands and His side and turned his doubt into adoring faith. This is the day on which in the person of the Spirit He came back again to His disciples as they were gathered together in the Upper Room never again to leave them. This is the Lord's day.

It may be that the Jewish Christians, at any rate in the early days, observed the Jewish Sabbath as well. But in the Gentile churches from the very start, and gradually throughout the whole of the

Christian Church, the Sunday became the day when the Christians assembled themselves together. There is no cause for surprise in the fact that Dr. Dale, after a certain experience of his own, used to begin every Sunday morning service with an Easter hymn. For every Sunday is a commemoration of Easter, and every Sunday is a product of the mighty Easter event.

As a matter of simple fact, Sunday is, as Mr. Darlow says, 'a creation and monument of Christian faith.' Every Sunday is 'after Easter,' and this unbroken line of Sundays makes a long chain of witnesses to the reality of our Lord's resurrection. 'They date back in unbroken sequence to His empty grave.'

2. *The Gospels*.—Though scholars give various dates to the various books of the New Testament, there is one date that fits them all—they are all dated 'after Easter.' That is their *real* date. Scholarship must be allowed to decide whether they were written in the fifties, or the sixties, or the seventies of the first century. That is a matter of small moment. It was not the Gospels and Epistles that created faith in the Resurrection, it was the Resurrection of Jesus that called into being the Gospels and the Epistles. The men who wrote the books of the New Testament lived and moved and had their being in the glorious sunshine of the Resurrection. That is what the latest school of German scholarship is saying—that what we have in the New Testament is the reflection of the faith of the Early Church. If one thing is certain it is this—if there had been no Resurrection there never would have been a New Testament. If the story of Jesus had ended—where so many modern writers make it end—at the Cross and the grave, there never would have been a New Testament. As one writer puts it, 'It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or Galilee—which is the primary evidence of the Resurrection. It is the New Testament itself. The life that throbs in it from beginning to end is the life which the risen Saviour has quickened in Christian souls.' Is it not the New Testament which has been dictating the progress of the centuries? Isn't that the history of our Western civilization, a constant if fumbling effort to put its precepts into practice in the individual, industrial, national, and international life? Were we wrong in saying that the Resurrection was the most tremendous event in the history of the world? For it gave us the New Testament.

3. *The Church*.—Or think once again of the

Christian Church. When did the Christian Church have its beginning? The answer is: 'After Easter.' Had the Cross been the end of Jesus it is just possible that some of His disciples might have written down some of His wonderful sayings and told us something about His career, just as Xenophon and Plato have written down their recollections of Socrates and his sayings. But it is not certain, for these disciples had cherished expectations about Jesus that no one cherished about Socrates. When Socrates drank the hemlock his friends were grieved, but they didn't feel they had been disappointed and cheated in him. But that is exactly how the disciples of Jesus would have felt if the Cross had been His end. That is indeed how they did feel during those two days when He lay dead and buried in Joseph's rocky grave. They felt they had been deceived, misled, cheated. If Jesus had finished His life at the Cross, would not the disciples have wished to forget Him and the whole episode of their mistaken discipleship as soon as possible?

Or, if that is an extreme statement, at any rate this is true: there never would have been a Christian Church. If nothing had happened when the Passover week was over, the disciples would have gone back to their old occupations, and that would have been the end of the Jesus movement. A writer of a book entitled *The Shining Mystery of Jesus* declares that if all the Gospels were broken off, where apparently Mark broke off, at the discovery of the empty tomb, and if St. Paul's account of the various appearances had never been written, and the opening verses of the Book of the Acts had been lost—we should then have been left without any account of the Resurrection. But even in such a case, he says, we should be driven to postulate some tremendous event to account for the difference between the followers of Jesus who fled in panic and despair on Good Friday and those same followers who, a short time later, astonished the Jewish leaders by their boldness and courage, a boldness and courage which did not flinch even in face of persecution and death. Something great must have happened to transfigure timidity into heroism. They themselves say that that tremendous fact was the real resurrection of the Crucified Christ.

The Resurrection gave them their gospel, and their gospel made them into a Church. The Church is an 'after Easter' creation. It was made by the Resurrection, and it lives by its present-day experience of the living Christ. So that it is no exaggeration to say that the chief evidence for the

Resurrection of Jesus Christ is the fact of the Christian Church.

Now consider again the place the Church has occupied in the world's life, and the work the Church has done and is still doing. We know the Church has her defects and shortcomings. Yet, for all that, the Church is the mainspring of all ameliorative movements. Was one wrong, then, in saying that the Resurrection was the most tremendous event in the world's history—seeing that it created the Christian Church?

4. *The New Outlook*.—And now let us speak of the new outlook on death and the beyond. If we could have compared the inscriptions in some pre-Christian cemetery with the new kind of inscriptions written on the graves in the Catacombs, the difference would at once flash upon us. Sadness characterizes the one and immortal hope the other.

Bunyan's description of the coming of the Post to Mr. Ready to Halt has an exquisite touch in it. This is what the Post said to that lame and crippled Pilgrim: 'My message is to tell thee that thy Lord expects thee at His Table to sup with Him in His Kingdom the next day after Easter.' It is only the day 'after Easter' that warrants a man in cherishing such a hope as that.

'To depart and be with Christ is far better'—that is an 'after Easter' word. 'O grave, where is thy victory? O death, where is thy sting?'—that is the shout of a man 'after Easter.'

Let us this day rejoice that we live in the 'after Easter' world, a world blessed with the Sunday and the New Testament and the Christian Church. A world in which death has lost its terror, because we know that it is not the end, but a new beginning, when mortality is swallowed up of life.¹

SECOND SUNDAY AFTER EASTER.

Life the Builder.

BY THE REVEREND J. VIVIAN THOMAS, M.A.,
LINCOLN.

'With what body do they come?'—I Co 15³⁶.

Some years ago at Hyde Park Corner an atheist speaker was loudly proclaiming, 'No one with any sense believes what they can't see,' when a heckler loudly shouted out, 'Then nobody with any sense, Mr., believes that you have any brains, because we can't see them.' The retort was as deserved as it was apt, yet nevertheless multitudes work on the assumption that tangible things are much more real and trustworthy than those we call spiritual;

¹ J. D. Jones, *Morning and Evening*, 104.

they are much more sure of the body than they are of the soul, more convinced of the existence of this world than that of any other. Many people look at you with surprise when you inform them that no one can prove the existence of this world around us, and that a prominent and able body of philosophers, the idealists, maintain that the material universe is non-existent, and that which we call matter is merely an appearance. Moreover, many of the most up-to-date and advanced scientists agree with the idealists that the material is the mere impression we get of the reality that surrounds us, and that the real world is intangible and invisible. We only see shadows, paradoxical though it may seem; the real substantial world is invisible and beyond the apprehension of the five senses. Indeed, the greatest things in this universe are the invisibilities. Think of the ether. No one has ever seen ether; it cannot be felt, tasted, or smelt. No sense can have cognizance of it; it cannot be weighed, measured, or analysed, yet we know it must exist, for without it the world would be in complete and absolute darkness. Light, we know, is a vibration; now you can only have a vibration in a medium, you cannot have it in nothing; there must thus be some medium between us and the sun, moon, and stars for their light to vibrate through; that medium is the invisible all-pervasive ether. We know of ether not by sight, but by what it does. So is it with our knowledge of God. 'No man hath seen God at any time,' yet we simply have to believe in God to explain the facts which without Him are inexplicable. We know Him through His works.

Another great invisibility is gravitation. Were gravitation to cease for one single moment, everything on the surface of the earth would fly off at a tangent—people, houses, rocks, seas, everything! Gravitation holds us down to *terra firma*. Gravitation sometimes may have unpleasant consequences, as, for instance, when any one falls out of a window, or over a cliff. We may not like always being held down, but who would like to be flung off into outer space? Our very 'existence depends upon it. There is, if we only look to see it, a close parallel between religion and gravitation. The very word religion is from the Latin *religio*, to bind. Much of the revolt against religion is prompted by the desire to escape restraint. We do not want to be tied down. But religion only ties us down in things that pertain to our moral welfare and spiritual development. To master a language or to learn music involves a 'tie,' but we find therein a far greater liberty and expansion of personality than

in a dissipation that refuses the wholesome discipline that leads to attainment.

A third great invisibility is life. Like ether and gravitation, it cannot be caught and tabulated; it is only known in its activities. Yet nothing is more real than life. We can doubt almost anything, but we cannot doubt our existence. For there to be doubt there has to be the doubter. There is one remarkable fact about life, however, that must not be overlooked, that is its capacity to act through bodies; it seems for ever to be seeking embodiment. It is through its action in bodies that we recognize it. Yet it is itself a great invisible power. Among the most lovely little creatures known to naturalists are microscopic little entities known as rotifers. As they are perfectly colourless and transparent, the only way in which they can be seen and studied under the microscope is to stain them with magenta, and so they become visible. In the same way bodies are employed by living forms to render them visible and tangible in this world:

For of the soul the body form doth take;
For soul is form, and doth the body make.

Life lays hold of matter in its environment and builds up structures for all to see. Perhaps when you have been at the seaside as you have wandered on the beach you have picked up some exquisite shell, hard as a rock, yet tinted and beautiful as a lovely flower. Have you ever stopped to ask yourself how it came into existence? Its main composition is lime. Now in sea water there is a faint solution of lime, so feeble, however, and diffused as to be utterly unobservable. Life has the power to draw on the invisible lime in the ocean and with it to construct marvellous shells for all the world to see. In like manner some of the most lovely orchids are literally built up out of thin air. For in some of the humid tropical forests these beautiful plants, clinging to branches of the trees, hang suspended in space with the roots dangling in the air. The roots absorb the moisture in the atmosphere, and the leaves breathe in chemical elements from the air, so that the whole plant has been literally built up out of thin air. Life has built up a body seemingly out of nothing, and certainly out of the invisible. Life is surely the most marvellous and miraculous thing in the whole universe. How can any one deem that life with powers like this perishes with the mere withering of the body whose temporary habitant it became for a season, when it is the very power and energy that built the body up? A man can construct, if

he is ingenious enough, an excellent violin out of cigar boxes and cat gut, lowly materials enough! He can play on it divine music. But when it wears out or is smashed up, the man himself is unaffected; there is nothing in the world to prevent him making a new violin. 'Destroy this temple,' said the Lord Christ, 'and in three days I will raise it up. He spake of the temple of his body.'

From the record we have of the Risen Lord in the New Testament it is perfectly clear that the spirit of the Master manifested itself in a body, but it is also perfectly clear that it had very different properties to the body that was taken down from the Cross and laid in the tomb. From St. John's account of the Resurrection we learn that the crucified corpse in some way dematerialized, evaporated, as it were, out of the grave clothes, which sagged together, undisturbed by human hand, to bear silent and convincing testimony to Peter and John when they entered the empty tomb. If a body can be built up out of thin air, as we have seen actually it can in the natural order, why should we deem it impossible for the reverse process to take place? Sir Oliver Lodge informs us that 'matter is a twist in the ether.' If ether can twist into visible matter it can surely untwist back into invisible ether again. The Risen Christ is no mere reanimated corpse; we may rather believe that He drew on the invisible matter in the atmosphere around and built up a temporary but tangible body to manifest to the disciples and prove the fact of survival. Unless we accept that the Resurrection was a case of a reanimated corpse, there seems no other way to account for the facts. Moreover, it is difficult to see how a reanimated corpse could appear and disappear at will, and pass through solid walls and bolted doors as our records reveal. Life builds up bodies on this plane; its power will not be restricted on any other. Whether this gross physical body or the more subtle spiritualized body with which our Saviour showed Himself alive to His awestruck followers, the bodies of this world are but temporary structures, creatures of a day, for they partake of a world the order of which is transitional and temporary:

Change and decay in all around I see.

Before a great sculptor makes a beautiful statue in solid marble, or a silversmith casts a model, he makes a plaster likeness, something fragile and *pro tem.*, a sort of trial out for the final and abiding figure. Such, it seems to me, is the body of clay which the soul weaves as its vesture in this

earthly world. 'There is a natural body, and there is a spiritual body.' 'As we have worn the likeness of the earthly, so we must also wear the likeness of the heavenly.' We shall have an immutable glorified body eternal in the heavens. The physical body is built up from the material, the heavenly from the spiritual. The two worlds we are building now overlap. I saw a cat in some long grass the other day stalking a bird. It crept up behind in a silence that could be felt; it got within an inch or two, then the bird saw it. In an instant it was in the air and off. Had it not long since learned to use its wings, its escape would have been impossible. My friends, death fast stalks every one of us down; it seldom comes with hint or warning. When it comes our way, shall we be creatures of one world only, or having tested out our spiritual powers by the cultivation of the soul here and now, by the building of the abiding amid the glittering shams of this illusory life, shall we soar free with the Risen Christ? and sing with the psalmist, 'Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.'

For what is death?
'Tis but as when one layeth
His worn-out robes away,
And taking new ones sayeth,
These will I wear to-day.

THIRD SUNDAY AFTER EASTER.

What might have been if only—

'Lord, if thou hadst been here, my brother had not died.'—Jn 11²¹.

One of the commonest difficulties in regard to the conduct of life, and one which few of us avoid, is that of leaving the past where it belongs. On the one hand we are apt to idealize it—'there never were such days as those long gone by!'—until we paralyse our powers of dealing with the present, its obligations, and opportunities. Or, on the other hand, we incline to brood over its mistakes and disappointments, and literally spoil our lives by constantly harking back to 'what might have been if only we ourselves, or some one else, had acted differently.'

There is something inexorably intrusive about the past. With the best intention in the world one simply cannot shut it out. Of course, as a matter of fact, we are not intended wholly to do so. For the past is our school of experience, and its lessons, rightly learned, form the staple of our equipment

for the life and work that are immediately before us. But we are all apt to make of it either such a thing as never was, or such a thing as never should have been. And, in either event, we do ourselves no good.

Not many years ago it was discovered by the architects that beneath St. Paul's Cathedral there flowed a subterranean stream which threatened the stability of that vast building and necessitated the most elaborate and costly overhaul which has recently been completed. Had this not been undertaken, expert opinion was unanimous that the ruin of the fabric in the not too distant future was inevitable. In just the same way the inward harmony and the moral energy of the Christian life may all be literally ruined by unchecked indulgence in distorted speculation as to 'what might have been if only—!' Like the hidden stream under the cathedral, it destroys the stable foundations upon which everything depends.

The friendship between Jesus and the Bethany household is one of the idylls of the gospel story. Between two of His visits while He was in another part of the country, sickness entered that home and not unnaturally the thoughts of Martha and Mary turned to Jesus. Above all things they wished that He were with them. When at length He did hear of Lazarus's illness He made His way to Bethany without any haste, indeed, with perplexing leisureliness. And when He arrived He was greeted by Martha, in her anguish, with a reproachful, 'Lord, if thou hadst been here, my brother had not died.'

Of course she was wrong. The plain truth of the matter is that Lazarus had died just because, in a truer sense than Martha could understand, the Lord was there! She did not know that her brother's sickness was not part of Death's campaign and triumph, but was directly ordered 'for the glory of God.' It was actually planned by the Love that permitted it to take its course, and was meant to set the stage for the mightiest display of Christ's power, the most convincing declaration of His Godhead. But this Martha could not know. She had to learn—and she did learn—that His love outstrips all fleetness of the human mind, that it is always ahead of the conceptions and prayers of His followers, that when the lesser is denied it is as a preparation for the gift of the greater.

There are three lines of danger and possible disaster to which undue dwelling on the 'might have beens' of life tends to bring us. There is, in the first place, the danger of idealizing ourselves, not perhaps in regard to our moral worth, for we

all know ourselves too well to be guilty of such unspeakable folly, but in respect of our personal importance in the scheme of life. When we make ourselves the central consequence of the universe we doom ourselves to live in a very small world, a world, moreover, which will most certainly prove itself vigorously hostile to our claims. At the same time we blindfold ourselves to the great fact that the course of things for every man who has committed himself to the Fatherly care of God in Jesus Christ is actually governed by His wisdom and His love for His entire family. Nothing ever happens to His children by chance. It is all in the plan; and the plan is on a big scale which embraces far more than our individual concerns. Had He not willed it, or had He, at any rate, not been willing to weave the dark thread of a human second cause into our little 'web of time,' and had it played no part in the great pattern of life for His entire family, nothing is more certain than that He could have prevented it. We thought that our well-being, or, it may be, the well-being of His Kingdom in its personal significance to us, was necessarily bound up with certain contingencies. We thought that the continuance of a loved life, or the maintenance of what seemed like an established prosperity, or the success of a cherished plan was essential to our good. And none of these desired things eventuated. To-day we are found wondering, resentfully, even despairingly saying, 'Lord, if——' and 'Lord, why?' Well, He wants us to scan a wider horizon, and to seek the justification of His permissive will in the moral and spiritual harvests of our dark days, and in the contribution which these qualify us to make to the collective witness of the entire Church before the world.

It is, perhaps, simpler to leave the unknown future to God than the known past. And yet we must do so if we are to maintain faith in Him at all. If what Jesus taught of the Divine Fatherhood is true, it must be that He turns the edge of what men mean for evil so that only good reaches His children, even in their most resented and unkindliest experiences.

Then there is the danger of investing the past with an importance it actually did not carry. For the past did not contain all our opportunities either of happiness or of service. The tide we missed was not the ocean's only tide. And God did not cease to exercise 'such pity as a father hath unto his children dear,' just because human folly, or indecision, or even wilfulness tangled the threads.

We are not wise enough to interpret all the puzzling, provoking things of life. Who is, indeed?

We know that 'clouds and darkness' are around about God while 'righteousness and judgment are the habitation of His throne.' And, since this is so, we shall go on being challenged by the mystery of things right to the end of life. The past may at times appear to us to be the final despotism. To Him it is just the raw material out of which character is formed. Even our most inexcusable lapses, if such happen to form part of its record, cannot obliterate His love. And what we are tempted to call accidents are just incidents in the long story of His consideration for His people's highest good. Just as the pearl is evolved to cover a rent in the delicate membrane with which the oyster-shell is lined, so out of what at the time may have seemed dire calamity God brings forth undreamt-of glories of the present and the future.

Beyond every other danger of dwelling upon 'what might have been if only——!' is that of drifting into a spirit and temper of actual criticism of God and His providence, which, like a boomerang, recoils with deadly precision upon ourselves. For, while we are murmuring of what He should have done, we are blinding ourselves to what He has done, and is doing. When we begin questioning the rightness of what He does and permits, we drift hopelessly out of touch with Him and become a prey to the subtlest and strongest delusions.

If we need convincing proof, history piles evidence upon evidence to assure us that, in spite of appearances, it is true that 'as for God His way is perfect.' One can easily imagine the Christians in Jerusalem aghast at the news that Saul of Tarsus had been granted his passports by the high priest for the express purpose of proceeding to Damascus that he might persecute their brethren. It is not unlikely that they should have said, 'Lord, if You had only overruled to prevent this'—fearing that the little Church in Damascus must be done to death when this fiery crusader got to work. How they must have marvelled at the greatness of God, who proved Himself greater than their fears, when at length they heard that he who had been a blasphemer now preached the Faith he once destroyed!

It might have been justifiable beyond all contention had Jesus Himself said, 'Lord, if——!' For, looking back over His stormy life, if only men had shown a little more understanding and insight, if only some had been more loyal, if only one had not been lured by money, if only another in his judicial position had possessed the courage of his convictions, there would have been no Crucifixion. But He did not! And to-day we rejoice that He accepted the Father's will as good and perfect,

that He was supremely certain that God had not allowed the control of events to slip from His own hand.¹

FOURTH SUNDAY AFTER EASTER.

Recovered Certainties.

'And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.'—Heb 12²⁷.

History could unfold the record of many who have been loyal to duty because they knew, not only that they were right, but that time would justify all silent martyrdoms and give the laurel to those who did not strive nor cry, but possessed their souls in patience. And, spite of all high strictures on motives that are even tinged with self, surely it is a great gain to morality that in one form or another this maxim has been written legibly in the commonplace book of humanity: Time will see wisdom justified of her children.

But when we look deeper into our complex life we discover that it is very superficial to speak of 'Time' as the avenger. When we use the word, it is as a synonym for purpose and law, for the essential righteousness at the back of things which redresses the wrong balance and works slowly but inevitably towards truth and right.

Those of us who believe in a living God who has spoken of a truth to men, and who see in Jesus the Revelation of a Father and a Kingdom everlasting, assert that some things must perish because they have no alliance with God. Some cannot perish, cannot even be shaken, because they have that alliance. It is our part to discover the enduring things, that thought may have its deathless fibre and the soul its portion for ever. Within the limits of this great Epistle's message we find three such unshakable certainties that remain for our refuge.

1. The Immutability of His Counsel. This counsel means, of course, more than advice, more even than active guidance. It carries us back to the deliberate purpose of God to offer redemption and to make it effectual. Note the extraordinary solemnity of the assurance by which this counsel is supported. He confirms it by an oath. God promises to accomplish His design. He commits Himself to His plan in all its operations. It is impossible to look for a more emphatic declaration of the fact that God is not going to allow human nature to lie fallow, to waste itself on trifles, to be content with low ideals, or to tolerate the eclipse

of the human soul. Here, then, is one of our great certainties:

Great works, the secret and sublime forsooth,
Let others prize; what are these at best
Beside God helping, God directing everywhere.

The Immutability of His counsel—nothing else can help us to keep the treasures of our faith and love from the devouring baseness of a worldly mind. Nothing else can urge the soul in the blackness of defeat to utter its gasping protest, and still claim a God-given destiny. For God has something to do with each of us, and means to do it. No combination of evils can render void the fact that He loved the world. No change can ever shake His purpose to redeem a people. And when the time comes, in which all things are shaken, we shall see His counsel, this highway for wayfaring men, so clear that not even fools need err therein, high above storm and flood, running on through history to the Kingdom that cannot be moved.

2. The Priesthood of Jesus is offered in this great book as another of our immovable certainties.

There is a great mass of experience to show that human nature awakened to the mystery and burden of life cries out for a priest. Nothing else can explain the part which sacrifice and priesthood have played in the world of religion from the earliest days. There is something in our lot, or nature, or outlook which demands mediation. What is this something? On the largest view we may call it ignorance. We do not know; we cannot see far enough. It is a far way to heaven. The stars give us no answer. We need one who will tell us of God; one who will take the words of God, if God has spoken, turn them into human language, tone and colour them with a personal accent in such fashion that we can say, with an assurance as well based as any assurance of science, 'I know God speaks.' On the other hand, there are in ourselves strong cryings of the soul, yearnings dim and featureless, and a great hunger. Who has ever understood us? Who can harvest these gropings of our nature, and carry them up and express them to God as ours? This necessity of an Interpreter has always been there. And sin, which is deeper than ignorance, and darker, and the heart of all ignorance, is there to make our necessity a desperate cry for life. In the presence of this necessity an ineradicable instinct has always demanded propitiation and a priest.

Now this great letter is written with the deliberate purpose of proving that by one Gift of God, Old Testament Sacrifice, and the Old Testament

¹ J. S. Holden, *A Voice for God*, 183.

Priesthood, and all symbolism around them had been rendered provisional, and had gone. One unchangeable Priest, Jesus, enters into the life of humanity, that by the authority of One Person, the worth of One Sacrifice, the power of one endless Life, He may express for ever the ignorance and sin of man to God and the love and character of God to man. This is secured by the continuity of His life. He abides for ever the great High Priest of our profession, holy, undefiled, always there.

3. 'We have this Hope as an anchor of the soul, sure and steadfast, entering into that which is within the veil.' For the believing soul that also abides one of the things that cannot be shaken. It is not for us to judge those who cry wildly out of the dark, the maimed and ignorant who have no clear knowledge. They are not left alone. 'It is God who builds the blind bird's nest,' and He will not be less careful of maimed souls. But, if we do not judge them, we can assert our confidence in the hope that is created by the touch of God, the hope secured by the unchangeable Priesthood of Jesus. When we cast ourselves upon His mercy and trust to His forgiveness, this hope is as an anchor of the soul. It is not vain for men to trust in God. Christian hope is not a mirage, it is an anchor that holds fast by the inheritance. It is

sadly true that many of us do not see far enough. Our outlook is so foreshortened. But the day will come when we shall find it necessary to throw back the boundaries of life, and to cast our anchor within the veil. And the assertion of this book is, that not in vain men do that. The anchor holds.

These, then, are some of the things that endure. We shall endure as we see and value them. That is a momentous thing to believe; for if time be the avenger, if eternal righteousness must have its way, shattering all obstacles, what shall we say of the unveiled purity of God which one day must cross our track? In deep humility we may say this. If in this life, which is so brief and precarious, these eternal things of which we have spoken find a place, to give life its true meaning and our spirit its divine bent, then, though it be with reverence and godly fear, we can face the stern and awful close. Our short-sighted plans, our self-deceptions, our chaotic readings of the Divine purpose, our sickening failures, our poor ideals, these, indeed, shall fall away at the touch of His judgment, and we need not deem ourselves poor if they do. For that will be our entrance into a life more radiant, vigorous, and joyous than we can even dream of amid the shadows of the present.¹

¹ A. Connell, *The Endless Quest*, 174.

Recent Thoughts on the Doctrine of the Atonement.

II.

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NOT a little of the interest in recent thinking on the theory of Atonement lies in the refusal of several contemporary writers to regard the traditionally contrasted Anselmic or objective and Abelardian or subjective views as exclusive alternatives. We have already noted Brunner's attitude in regard to this, as well as the thought of Atonement in terms of sacrifice put forward by Bishop Hicks. In *Christus Victor*,¹ Dr. Aulén has given us another interpretation of the work of Christ, setting aside both Anselmic and moral influence views, and inviting us to return to the patristic or truly 'classic' view of Atonement, neglect of which, he would hold, has been detrimental to the theology of the

Church. A reunion of differing branches of the Christian Church, envisaged by Dr. Hicks, is again kept in view in this theory also as being at least made more possible through the 'rediscovery of the old evangelical and catholic faith.'²

While it may be surprising, as Principal Franks³ points out, to find that Dr. Aulén has still a good word to say for the doctrine of redemption from the devil, a more serious issue is raised in the argument of *Christus Victor*. Briefly stated, the thesis includes four main principles. In the first place, the doctrine of Atonement must be presented in dramatic form. Conflict and victory are at the heart of reconciliation. The triumph of Christ is

¹ Eng. tr. (S.P.C.K., 1931).

² P. x.

³ *The Atonement*, 14.

not merely over the devil, but over an array of adverse powers, only superficially described as satanic—the forces of evil, sin, death, and the law. Secondly, a complete continuity in the bringing of salvation to men is asserted. The whole process is wrought out by God from first to last. Incarnation and Atonement are therefore inseparable, and reconciliation is always from above, and in no sense from beneath. There is no place for man's offering anything—satisfaction, sacrifice, or even penitence to God. Thirdly, the Atonement is objective. It is not just that man's attitude to God has been changed, but the whole situation has been altered, and a new relationship, never possible before, brought into being. Finally, this conception involves a dualism, or, as Aulén would put it, a double aspect, suggested by the idea of a ransom to the devil, but much deeper in its significance than has been generally recognized. God is at once the Reconciler and the reconciled: evil and death are at once His enemies and instruments in His hand: from Him come both judgment and deliverance: it is He who pays the debt and He by whom payment is received: He provides the sacrifice and it is offered to Him. Just because of its double-sided nature the classic theory remains rationally inconsistent—full of unreconciled antitheses; yet the dualism is not ultimate, but resolved in the Cross where evil, sin, and death are overthrown and whence, at the last, victory shall come. These principles are examined in the light of actual patristic teaching, particularly that of Irenæus and Athanasius, and this examination is carried back to the New Testament and forward to the Reformation. The Synoptic Gospels, the Epistle to the Hebrews, and, particularly, Pauline literature yield evidence in favour of the thesis. It is specially noted that St. Paul's idea of law as an enemy, and yet as an instrument used by God, dropped out of sight in the patristic period, and reappears only in Luther, whose teaching in the light of recent discoveries is declared to be of deep significance and entirely favourable to the 'classic' view. Unfortunately, 'the doctrine of Lutheranism became a very different thing from that of Luther.'¹ Protestant orthodoxy, when it had the opportunity of returning to the classic view from which Anselm should never have departed, was misled, by Melancthon and others, and clung to the Latin theology which in turn led to further error, producing, by way of reaction, the no less dangerous, subjective type of theory.

The dualism on which Dr. Aulén insists is criti-

cised, along with other points in the argument of *Christus Victor*, by Principal Franks, as involving a battle between divine mercy and divine justice. 'The Atonement is to be interpreted as a working of God upon himself,'² and the abandonment of a dualistic scheme of things has made this 'classic' theory impossible. On the other hand, there are noteworthy resemblances between the teaching of *Christus Victor* and that of *The Mediator*, as well as of Barthian teaching generally.³ Both share a keen sense of man's sinfulness and of the reality of the evil which separates him from God, and both reject the idea of any merit attaching to humanity. The theme of conflict and victory is present in *The Mediator* also, as it is to be found in such a passage as this from a sermon of the Barthian school. 'It must be seen and understood that in the midst of life, even in blooming and healthy life, there is a yawning chasm, a deep pit that can not be filled by any art or power of man. Only one word is sufficient to cover this chasm, to fill this pit, and that is the word: "Jesus is victor!"—the word "resurrection."'⁴ So Dr. Aulén writes of the Church's praise throughout the centuries, noting that 'the Paschal season has never ceased to be the impregnable citadel of the classic idea of the Atonement.'⁵ The stress laid upon divine sovereignty in Barthian teaching is paralleled by the emphasis on continuity in the work of reconciliation, and, if the whole conception of conflict and victory seems to run counter to human reason, that, from a Barthian standpoint at least, is no valid criticism. On the other hand, Dr. Aulén maintains that there may be in *The Mediator* 'an approach to the classic idea, but Brunner falls far short of grasping that idea with full clearness.'⁶ With its insistence on law as 'the granite foundation of the spiritual world' (a phrase which is quoted more than once in *Christus Victor*),⁷ *The Mediator* does not escape what, for Dr. Aulén, is a common error of post-Reformation theologians—the acceptance of 'the Anselmian doctrine of the Atonement without suspicion, altogether missing the close relation between this doctrine and the theological tradition which the

² P. 177.

³ Cf. Canon F. R. Barry's criticism of the Barthian view as introducing a dualism within the divine nature. 'If God is not the Lord of the Universe He cannot give us victory in the world, but only provide an escape from it—and that is not Christianity, but paganism' (*The Relevance of the Church*; Nisbet, 1935, 113).

⁴ *Come, Holy Spirit*, by Karl Barth and E. Thurneysen, 151 (T. & T. Clark, 1934).

⁵ P. 149.

⁶ P. 162 n.

⁷ Pp. 100, 143.

¹ P. 138.

Reformation had challenged with its watchword of *sola gratia*.¹ The attempt to unite the patristic and the Latin theories is thus a real point of disagreement between these thinkers, who yet resemble one another in so many ways. In this connexion it may be noted that Bishop Headlam, in his *F. D. Maurice Lectures*,² while fundamentally anti-Barthian and critical of any attempt to restate an Anselmic theory, points out the possibility of believing in a victory over evil, 'even if we do not believe in the Devil';³ and suggests, further, that the 'classic' theory might be combined, not with the 'orthodox,' but with a moral influence view—a proposal which would presumably be no more satisfactory to Dr. Aulén than the alliance of patristic and Anselmic teaching in *The Mediator*.⁴

A similar interest in the Eastern, if not in the 'classic' standpoint is to be found in the chapter entitled 'Redemption and Evil' in Nicholas Berdyaev's *Freedom and the Spirit*, published in Paris in 1927.⁵ The interpretation here, however, is quite different from that of Dr. Aulén, and the thought of reconciliation as coming wholly from above is set aside. 'In Christ, as Man in the absolute sense, humanity makes a heroic effort to overcome by sacrifice and suffering both sin and death. . . . In Christ human nature co-operates with the work of redemption.'⁶ Berdyaev claims to stand in the same succession as Clement of Alexandria, Origen, St. Gregory of Nyssa, Jacob Boehme, Vladimir Solovyov, and believes that 'only the great Christian mystics succeeded in cutting their way through the well-nigh impregnable defences' of official theology. He seeks, therefore, 'a higher Christian knowledge' for 'the solution of these problems of the spirit, or rather the special problem of the relations between man and God,'⁷ and would hold, as against Anselmic theories, that in Christianity the central idea is that of transfiguration, not justification. 'The latter has occupied too prominent a place in Western Christianity. In Eastern Christianity, and in the Greek Fathers, on the other hand . . . the idea of transfiguration and of divinization was fundamental.'⁸ Instead of the fear of perdition and the yearning for salvation and deliverance, we should speak of a search after the higher life and the transfiguration of all creation.⁹ Clement of Alexandria, 'whose spirit is Hellenistic,' and who

'aspired to contemplation and union with God rather than the pardon of his sins,' may, after all, be a surer guide than St. Augustine who 'desired above all things pardon and justification.'¹⁰

While we may feel that the value of a mystic view of salvation through the death of Christ is overestimated in sentences like these, we must not forget that this interpretation has persisted throughout the centuries, never dominating the theology of the Church, yet never wholly absent. Dr. H. R. Mackintosh has given us a more balanced, but by no means unsympathetic, treatment of it in an essay on 'The Unio Mystica as a Theological Conception,'¹¹ and, again, in *The Christian Experience of Forgiveness*. In the former it was pointed out that 'if, with St. Paul, we refuse to think of Christ as one isolated person, and the Christian as another,' much of the 'difficulty of perceiving how the expiatory suffering of one person could benefit, or avail for, any other'¹² disappears. In the latter it is further emphasized that 'by making union with Christ central and determinative in this matter of forgiveness and its conditions, we do justice to a spiritual instinct which declares that by no possibility can we be saved outside ourselves.'¹³ From a similar standpoint, Mr. J. S. Stewart, in *A Man in Christ*,¹⁴ has used this conception as a clue to Paul's whole theology, including his doctrine of reconciliation. 'Everything depends on a man's union with a living, present Saviour. In the absence of that union, even the Gospel of the cross loses its saving efficacy. . . . Atonement remains impersonal and largely irrelevant until we make contact with the One who atones.'¹⁵ There is ground here for criticism of the Barthian intolerance of mysticism—the attitude which lies behind Brunner's assertion in *The Mediator* that 'the word *Mysterium* must not serve us as an *asylum ignorantiae* . . . in which all kinds of irrational and arbitrary ideas and mystical extravagances may be concealed.'¹⁶ 'There is a mysticism that is not sentimental,' writes Mr. Stewart in protest, 'and this school is in real danger of rejecting the true with the false. In his treatment of Paul's great doctrines of the indwelling Spirit and the fellowship of believers with Christ, Barth has nothing at all comparable to his own noble discussion of such themes as the righteousness of God.'¹⁷

¹ P. 108.

² *The Atonement* (Hodder & Stoughton, 1935).

³ P. 11. ⁴ Cf. *Christus Victor*, 155 ff.

⁵ Eng. tr. (Geoffrey Bles, 1935).

⁶ P. 177. ⁷ P. xvii. ff.

⁸ P. 176. ⁹ P. 180.

¹⁰ P. 181.

¹¹ In *Some Aspects of Christian Belief* (Hodder & Stoughton, 1923).

¹² P. 117.

¹³ P. 226.

¹⁴ Hodder & Stoughton, 1935.

¹⁵ P. 227.

¹⁶ P. 436.

¹⁷ P. 149.

It is significant to notice that other modern writers, differing from those already quoted, are no less ready to admit the value of the doctrine of union with Christ. Thus Principal Franks, while pointing out the difference between the believer and his Lord, and the moral character of salvation, recognizes the implications of such a passage as Gal 2²⁰—the 'real meaning of Pauline mysticism' is 'an identification of Christ and the Christian, whether by faith or in the sacrament, which is one of ecstatic feeling. . . . The identification with Christ is complete, the rapt ecstatic is one with his Lord.'¹ Bishop Hicks seems to go farther than this in linking the thought of sacrifice with 'the sharing of the life that has been set free in the surrender of the Cross.' 'The Christian is said to be "in Christ," and Christ is "in him." To achieve that inward and outward unity of Christ with His own is the ultimate purpose of the whole work of Redemption. . . . The ordinary man is apt to say that, for him, the idea of "mutual indwelling" is unreal. Yet . . . it is precisely in the common intercourse of life that the highest truths of religion find at once their analogy and their justification. . . . Love, as we say, takes us out of ourselves; and that is another way of saying that it takes us into the self of the person whom we love.'²

The danger of concentrating our attention on one aspect only of the work of Christ, however important, is pointed out by Dr. Campbell N. Moody in his recent study of the Atonement.³ 'Christ not only comes from God to men, but stands before God as a Man,'⁴ and we are 'joined to Him in His death and in the life which He now lives.'⁵ It may be that only one aspect of the twofold truth can be seen clearly at a time—'the soul moves from the faith that the Lord died for us to the faith that He lives in us, and ever back again to the assurance that He who deigns to dwell in us has given Himself on our behalf'⁶—but the thought of Christ for us is never to be contrasted with that of Christ in us, as though it were a different doctrine. As the ungodly receive Christ, so 'the Saviour who died for them is becoming the Saviour *within* them.'⁷ 'Sacrifice' and 'conversion,' to use the terms suggested by Dr. Kirk,⁸ are each essential to the completeness of reconciliation. Dr. Moody, moreover, brings again to our notice views which

have been frequently neglected in recent thought on the Atonement. In the article already mentioned, Dr. Robert Mackintosh failed to find 'any clear reference to the impressive theory of Vicarious Repentance, whether as developed . . . by Dr. R. C. Moberly, or as propounded a generation earlier . . . by John M'Leod Campbell.'⁹ In *Christ for Us and in Us*, however, we have sympathetic, though not uncritical references to Jonathan Edwards and M'Leod Campbell, to the theory of vicarious penitence generally and to the need for relating the work of Christ not only to the victory of His resurrection, but to the coming of the Holy Spirit¹⁰—a truth emphasized by Moberly in *Atonement and Personality*. 'Through His death on the Cross and His resurrection and exaltation,' we read, 'Jesus has gained the right and power to send down the Spirit, as He promised.'¹¹ And again, 'There is no way by which the Holy Spirit, with the gift of repentance, may be imparted to men, except through the Cross.'¹²

A further quotation from the closing chapter of Dr. Campbell Moody's book may guide us towards one conclusion which seems to emerge from our study of these varying types of modern thought. 'Our attempts to give a reasonable explanation of Christ's work have, for a long period, been tending to reduce it to a minimum. Is it not time that we began to move in an opposite direction?'¹³ We must recognize, surely, that we are dealing with a specifically Christian doctrine, however it may be approached, and that, just because of this, we cannot expect our explanations to exhaust its truth. The foolishness of Anselm's attempt to put Christ aside as though He had never been is recognized by those who see new value in his theory to-day.¹⁴ Strangely enough, it is from the opposite standpoint, as in Principal Franks' opening chapter, that we find a plea for the retention of some 'metaphysical basis for Christian theology' such as had been proposed in the *Cur Deus Homo*.¹⁵ But even the most sympathetic philosophical treatment must remain inadequate. It is not sufficient to say that 'for a metaphysic which has emancipated itself from physical categories, the ultimate conception of God is not that of a pre-existent Creator, but, as it is for religion, that of the eternal Redeemer of the world.'¹⁶ From the philosophical side itself the claim of faith has recently been vindicated.

¹ *Op. cit.*, 180 f.

² *The Fullness of Sacrifice*, 341 f.

³ *Christ for Us and in Us* (Allen & Unwin, 1935).

⁴ P. 18.

⁵ P. 71.

⁶ P. 68.

⁷ P. 66.

⁸ in *Essays Catholic and Critical*, 266.

⁹ THE EXPOSITORY TIMES, xxxvii. 201.

¹⁰ P. 34 ff.

¹¹ P. 22.

¹² P. 57.

¹³ P. 88 f.

¹⁴ Cf. Brunner, *op. cit.*, 472 n.

¹⁵ *Op. cit.*, 22.

¹⁶ Pringle-Pattison, *The Idea of God*, 412.

The first Christians, writes Professor A. E. Taylor, were persuaded that 'Christ died for *our sins*, and rose for *our justification*, . . . because they were first convinced that they had in themselves the actual experience of a new kind of life with God as its centre.'¹ In other words, the power of the Cross is not to be rationalized, but to be felt in its impact upon our lives. As Dr. H. R. Mackintosh has put it, 'The man to whom Jesus means nothing will inevitably find the Cross a superfluous mystery; he cannot see what it is for. And his first duty is not to excogitate a theory of Atonement, but to make up his mind for God.'² Almost all the writers whose contributions we have considered are agreed about this. As—on the analogy with which we began—the vast cathedral fills the worshipper's mind with awe and reverence, so we feel ourselves in the presence of something too great for us, which dwarfs our minds. But, to quote the well-known words of Principal Denney, 'we shall not for that imagine that we have lost our way. By these things men live, and wholly therein is the life of our spirit. We cast ourselves on them because they outgo us; in their very immensity we are assured that God is in them.'³

A second conclusion seems to follow inevitably. Surely the one wrong attitude—if we are within a cathedral so vast—is that of the Pharisee who, in another temple, gave thanks that he was better than his neighbour. Bishop Headlam deplores the distressing fact that dogmatism still obsesses so many theologians. 'Does it not seem rather strange that the advocates of the different theories should be so completely confident that they are right, and that every one else is wrong?'⁴ To believe that we are standing in the only place from which the truth can be discerned must be fatal to our thought. Our theories may, at best, reflect part of the truth and each may prove to be incomplete. 'In actual fact,' writes Bishop Hicks, 'one individual cathedral may lack this part, and that another, or the nave may be the glory here, and the choir there, or again, in a third the Lady Chapel,' yet beyond all these imperfections and differences there is 'a single idea . . . of a complete Gothic cathedral.'⁵ So it would seem to be with the doctrine of Atonement. Within its ancient, cathedral-like structure we see men still standing. Some are looking East, and some West; some listen for the Word of God from above, and some are rapt in inward contemplation. All of them may

be under the shadow of the Cross that rises high above their heads. The preacher will not confine himself to one complete, exclusive theory of Christ's death—he will proclaim it, like St. Paul, from the different viewpoints of his 'missionary theology,' since the New Testament itself gives more than one interpretation. For the worshipper also the same truth seems to hold. Just as there is diversity in theology and in the presentation of the gospel, so also in sacramental worship there is not one narrow and exclusive thought of the death of Christ. Mr. D. H. Hislop has called attention to this truth in a passage in his recent book, where, after describing the varied forms of observance and their significance, he writes: 'The rich content of this Last Supper is too great for any one interpretation, and its full breadth is given not in any one of these forms, but in their united testimony to the width and depth of meaning that the early believers found in this worship.' Yet 'every type of eucharistic worship goes back to Jesus; His memory is enshrined in it; His Personality dominates it; His presence is vouchsafed by it, and His coming is looked for through it.'⁶ Some discover in the declaration of divine love the fullest meaning of the sacrament. Thus Principal Franks suggests that 'we can see in the Lord's Supper a representation of Christ's sacrifice . . . as the means of God's revelation of Himself. . . . It is, as it were, a crucifix with the legend, Behold how He loved.'⁷ Others find in the thought of Christ's redemptive sacrifice the deepest truth, or follow the Western tradition which speaks of what Christ does for men and of salvation through His death. Again, from the earliest days of Christianity, some have found that 'the parallel to the Eucharist is more the mystery of the Incarnation than the sacrifice of the Passion.'⁸ Thought of victory has at times been uppermost, as in the minds of those who carved the triumph-crucifixes in the Middle Ages, or kept alive in the Passion hymns of the post-Reformation period the note of divine conflict and triumph.⁹ Mysticism, too, can trace its heritage back to St. Paul and St. John, and a doctrine of union with Christ through the sacraments,¹⁰ however strange may be the thought of the bloodless sacrifice of love by which 'we have inner mystical communion with Christ and participate in the

⁶ *Our Heritage in Public Worship*, 72 (T. & T. Clark, 1935).

⁷ *Op. cit.*, 172 f.

⁸ D. H. Hislop, *op. cit.*, 74.

⁹ Cf. Aulén, *op. cit.*, 116, 148 f.

¹⁰ Cf. Franks, *op. cit.*, 70, 76.

¹ *The Faith of a Moralist*, 130 (Macmillan, 1931).

² *Op. cit.*, 194.

³ *The Death of Christ*, 45.

⁴ *Op. cit.*, 25.

⁵ *Op. cit.*, 213.

work which He has accomplished.¹ If the true attitude, in the end, is that not of the theologian but of the preacher, and still more of the worshipper, in penitent faith, at the Lord's Table, then we must beware of claiming, for any theory, a monopoly of the truth. If no single form of exposition, no one type of Eucharistic worship, can express the

¹ Berdyaev, *op. cit.*, 180.

full meaning of what God has done for men, no theoretical explanation that we can offer will make fully clear the mystery of the Cross. We do well to 'look with suspicion on theories of atonement which are only too complete. . . . If atonement be the act of God, it has in it the unfathomable quality of God Himself.'²

² H. R. Mackintosh, *op. cit.*, 195.

Discernment.

BY EDWARD GRUBB, M.A., LETCHWORTH, HERTS.

'THIS I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent' (Ph 1⁹. 10, R.V.).

St. Paul prays for his friends at Philippi that their love may be accompanied by 'knowledge and discernment'—no blind emotion, but a love enlightened and directed by a true perception of spiritual values. The word translated 'discernment' is that from which we derive the term 'æsthetic'; its meaning is obvious from the words that follow, which point to an inward power of distinguishing true from false, and preferring the excellent to the base. St. Paul had used these words before, when writing to the Romans about the moral advantage enjoyed by the Jew through his knowledge of the Law. We know from the letters to the Corinthians the kind of moral difficulties that confronted his converts from paganism, and we can appreciate his desire that they should meet such difficulties with a clear understanding of 'the mind of Christ.' This is why he couples 'discernment' with 'knowledge.'

It is for 'all the saints at Philippi,' not only for 'the bishops and deacons,' that he thus prays. The humblest Christian shares with the ablest the gift of the Spirit, which brings to him or her not only life but light—a power of discernment which he must use and not neglect. In the same way, Jesus Himself (quite naturally and unobtrusively) had required from His disciples the use of their own power of discernment. 'Why even of yourselves judge ye not what is right?' And, again, 'If I say truth, why do ye not believe me?' St. Paul treats the inward power of discerning truth and right as a gift from God rather than as an endowment of the 'natural' (or 'psychic') man—

to whom, he says, the things of the Spirit are 'foolishness.' He had just been pointing out that the deepest truths of life are not seen by the eye, or heard by the ear, or demonstrated by the 'heart' (or understanding) of man, but are *revealed* to him by the Spirit. Just so Jesus had given thanks that, whereas the truths of the Kingdom are hidden from the wise and understanding, they are 'revealed to babes.'

Yet there is in St. Paul's mind no rigid division between natural and supernatural gifts and powers. He prays for the Ephesians that they may have given to them 'a spirit of wisdom and revelation, having the eyes of their heart (or understanding) enlightened.' We shall be near to his thought if we regard the supernatural as shining in and through the natural—taking it up, transforming and using it, as life transforms, and expresses itself in, matter. The Christian experience, he believes, is able to raise the whole being of man to a new level of power, efficiency, and insight.

It is clear that the Apostle envisaged two ways of apprehending truth; and in this respect his philosophy appears to be still valid. In modern speech we might distinguish them as intellectual and intuitional. When we are dealing with the phenomenal world, which is open to observation, we use our senses and our intellect. The senses bring us the raw material of knowledge, which the reasoning intellect works up into a coherent system of scientific truth. When, on the other hand, we have to deal with the world of supra-sensible reality, which lies behind phenomena, our senses fail us. The intellect can still work; but, in the absence of sensuous material, it is apt to spin fancies. In this region its conclusions cannot well be checked by the more accurate observation of

facts. Consequently, the way lies open for the sceptical judgment that the supposed spiritual world is not reality at all.

Is there, then, any source of real knowledge other than that supplied by the senses aided by the intellect? Unquestionably there is. If there were not, the very conditions of a worthy life would be missing. The whole world of *values*, æsthetic and moral, comes to us through a power of 'discernment' and appreciation applied (for the most part) to sense experiences which it distinguishes as of higher or lower worth. The understanding of human character, though conditioned by outward signs such as looks and words and acts, is based fundamentally on an inward intuition of what these signs mean. The significance of life is perceived just in so far as we use our power of intuition or discernment.

But, while material supplied by the senses is usually needed for appreciation of beauty or moral worth, it fails us when we reach the deepest level of supra-sensible experience—that which is concerned with God and His relation to us. 'No man hath seen God at any time.' Here pre-eminently we have to walk by 'faith,' not by 'sight.' Faith is essentially trust in an intuition of reality, and a venture which that trust dictates—as necessary to our well-being as the trust in the unseen air which each young swallow instinctively exercises when it makes its first plunge from the nest. Deep in the heart of every person lies an instinct for God, an intuition of the 'numinous' or Divine. That is why the concept 'God' does not disappear from human thought, nor the word from human speech. But in many people it remains at the sub-conscious level, like seeds in the ground, so that the Reality it stands for can be plausibly denied. The 'saints' are they in whom it blooms and bears fruit in consciousness and will and consecration.

And yet, though each conscious person possesses in some degree this power of 'discerning' the Divine, there is usually the greatest difficulty in imparting

to others what it is that is 'discerned.' And this for two reasons. In the first place, the spiritual life has no special language of its own. The only terms in which it can express its experience are of the nature of symbols derived from sense knowledge. Spirit itself is 'breath'; the Divine is 'that which shines.' Hence its language is always open to misconstruction by minds that lack the experience. Secondly, the images in which its 'revelations' are clothed are usually derived from previous experience and from ideas that are already in the mind. This is obvious when we consider the 'visions' enjoyed by some mystics. A Christian saint may 'see' the exalted Christ; not so a Moslem Sufi. A Roman Catholic may have visions of the Virgin, but a Protestant has been differently taught. For both these reasons, the heavenly music has to be rendered through imperfect instruments. Psychology may inform us about the quality of the instruments, but not about that of the music—for to this psychology (as such) is deaf, and, if wise, it will also be dumb.

Religious truth, then, depends for its matter upon the exercise of an inward power of intuition or discernment; its form is largely due to intellectual processes. Both are urgently needed if we are to advance in knowledge of the truth. Without 'discernment' there is no assurance of objective reality; without intellectual scrutiny and criticism the way is open for credulity and superstitious fancies. Evelyn Underhill, by a homely analogy, suggests the difference in these two ways of apprehending truth (*Mixed Pasture*, p. 9): 'We have to allow that there are two kinds of real knowledge accessible to man. One kind of knowledge is like seeing within a narrow but sharply focused area. The other is more like bathing in a fathomless ocean, or breathing an intangible and limitless air. It gives contact and certitude, but not understanding; as breathing or bathing gives us certitude about the air and the ocean, but no information about their chemical constitution.'

Entre Nous.

The Sense of Futility.

Dr. Herbert Gray gave a number of talks in St. Martin-in-the-Fields, and these are now being published in *St. Martin's Review*—that outstanding example of what a parish magazine at its best

may be. The subject of the first talk was 'The Sense of Futility.' In it Dr. Gray addressed himself to the men and women who to-day are feeling genuinely that life is futile and are asking, 'What is the good of it all?' 'Let us hear Sir

Oliver Lodge,' he says. "We are rising to the conviction that we are a part of nature, and so a part of God—that the whole creation—the one and the many and the all one—is travelling together toward some great end, and that now after ages of development, we have at length become conscious portions of the great scheme, and can co-operate in it with knowledge and with joy.

"We are no aliens in a stranger universe governed by an outside God, we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience joy too deep for words." I do not say that that is the view of science. For scientists seem to differ among themselves as much as theologians. But it is the view of a scientific thinker. And it is good Christianity. It is very like St. Paul in modern language. And if that view is true then life is not a futility. Movement there is. And our little lives gain meaning if our striving is in the line of the underlying purpose.

'Having quoted a scientist, let me quote also a modern seer. "Lord, I believe," says Studdert Kennedy, "man is no helpless thing that like a bird in spring comes fluttering to the light of life, and out into the darkness of long death. The breath of God is in him, and his agelong strife with evil has a meaning and an end. Though twilight-dim his vision be, yet he can see Thy truth, and in the cool of evening Thou, his friend, dost walk with him and talk (did not the word take flesh) of the great destiny that waits him and his race, in worlds that are to be. By grace he can achieve great things, and on the wings of strong desire mount upward ever Higher and Higher, until above the clouds he stands and stares God in the face."

'That is the faith needed to keep us sane and hopeful. God in Christ has given us that faith.'

Love-in-Action.

It is not real Christianity merely to carry a gilt-edged Bible and hymn-book to church on Sunday, like an upper-class person. Individual worship of God is not enough. The church must be transformed into a mutual aid organization, a society for the realization of Love-in-action. Shall we not actually start movements among ourselves for the practical expression of love? Having begun them, not one of us should back out. It was by such activities that Europe was transformed.

To tell the truth, love is dangerous. It is a 'dangerous thought' for a moneylender to talk

about lending money without interest; and the ideal of monogamy, with husband and wife true to each other, is too narrow a doctrine to suit the house of ill-fame.¹

Atonement.

Just as this chapter is being read, comes from Japan the issue of the *Japan Advertiser*, an English newspaper published by Americans, for 1st September 1935, in which appears the following headline:

PRISON WINS PRAISE OF U.S. SOCIOLOGIST.

Visitor to Fuchu Prison (Tokyo) impressed by
Rarity of Escapes despite Easy Opportunities.
Cleanliness is Lauded.

Inmates' Spirit of Atonement contrasted with
Attitude of American Convicts.

One mind seems to be at work in a Japanese prison; in an American prison two minds are at work in diametrically opposed directions. That, according to Dr. Jesse Steiner, head of the Department of Sociology of the University of Washington, appears, from first impressions, to be the distinction between a Japanese and an American prison. . . . 'What I observed in the Fuchu prison seemed to show that the policy in Japan is educative and not punitive. Through strict discipline favourable living conditions, work and educational lectures, every opportunity is afforded the inmates to atone for their crimes and leave the prison better men.

'American criminals enter prison with the idea of serving time and of getting out as soon as they possibly can. Japanese criminals are apparently in prison to atone for their crimes, for it seemed to me that the spirit of atonement was quietly alive. The administration apparently trusts that spirit, which seems to augment the comparatively weak construction of the cells . . .'

This reminds us of the 1923 earthquake in Tokyo, when the entire population of a certain prison in Tokyo, especially for those condemned to life imprisonment, might have escaped through the fallen walls. Not a man fled. The prison warden marshalled them like a regiment of soldiers, directed them how to leave the ruined buildings, and found them absolutely under discipline though in the open for hours practically without guards. They were as loyal as the guards themselves.²

¹ T. Kagawa, *Meditations on the Cross*, 170.

² *Ibid.*, 162 f.

The Triumphant Entry.

The triumphant entry into Jerusalem startles us by its apparent incongruity with the way of Jesus. It was a principle with Him to avoid the spectacular, and He kept a watchful eye on any rising tide of mass emotion. But His entry into Jerusalem *was* spectacular, and even sensational—and it was intended to be so. The prophecy of Zechariah which St. Matthew recalls in this connexion cannot have been absent from the mind of Jesus, and it is worth while to continue it beyond the point at which the Evangelist stopped. 'Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.'

When Jesus rode into the city that day, He knew that every habitable part of the earth had its representatives among the myriads gathered at Jerusalem that day, and all Jerusalem heard a message and were confronted with His claim before the night had come. The action of Jesus is consistent neither with humility nor good sense unless His mind had firm hold of a purpose which reached far back into the history of His people, and forward to a boundless reign of peace and blessedness. Nothing can save the Triumphal Entry from an intolerable theatricality if it was not the symbol of something at least as wonderful and transforming as the Christian faith has declared Him to be. History has its comment to make. Now, after nineteen centuries, when He still has no kingdom worthy of Him, and His people are so little like Him that the best of them are almost ashamed to claim His name, He yet has such a kingdom and such a people as no one could have dreamed of then.¹

The More Adventurous Course.

Writing of achievement in *Nash's Magazine*, Sir Wilfred Grenfell says: 'It is a joy so irrespective of cost or reward that it is the "one valid explanation of," and apology for, our brief stay on this planet. Of that joy the athlete has no monopoly. To the scholar, to the scientist, to the martyr, to every life which embodies the spirit of self-conquest, it affords the utter satisfaction of knowing that what you have to give is needed.'

¹ W. R. Maltby, *Christ and His Cross*, 54.

'An invaluable rule for me has always been: when two courses are open, choose the more adventurous. So the emotions, faith, courage and love, are my truest guides, because of their capacity as compared with the limitations of a half-ounce of protoplasmic thinking machinery. Such modern scientists as Eddington, Jeans, Bragg, Millikan, Einstein and Edison have become my "men of action," not chiefly because they gave us radio or motor-cars or telephones or wireless or countless mechanical aids to achievement, but because of their increasingly intellectual modesty, when the greatest of all human interests, the reality of the spiritual, is concerned. When they, "humble men of heart," teach that there is a spiritual Power outside ourselves, we can understand how a dozen unlearned men could "turn the world upside down."'

Slides on Archæology.

A desire is often expressed for slides illustrating the archæology of Palestine and the Near East. It is not generally known that these can be secured from the Palestine Exploration Fund (2 Hinde Street, London, W.), who publish an excellent catalogue of them.

NEW POETRY.

Benvenuta Solomon.

Mr. Solomon has published his second volume of poetry—a collection of thirty-eight poems with the title *The Harp of Ur* (Blackwell; 3s. 6d. net). The last poem is to the old gods, the Immortals:

Who promise no hereafter, neither torment nor salvation;
Proffer naught of consolation—man must still his fate endure—
For there's nowhere any comfort, save we comfort one another,
Saying, 'Brother, bear a little yet, since death at last is sure.'

The note of the collection is that of this poem, for to Mr. Solomon life is 'a cruelty set to music with a dark chord closing all.' But besides sadness there is endurance and courage in the poems. We choose 'The Reed' for quotation:

THE REED.

Beside the river-bank a reed
Was shivering 'neath the moon;
For it must serve the Master's need
When he would make a tune.

The moon went down, the storm-wind shrilled ;
 The Master's grasp was stark—
 The reed his breath awoke and thrilled
 Lay broken in the dark.

When all its hope of music died
 In bitterness and pain,
 He raised the reed once cast aside
 And blew a tune again.

G.G. ; D.K.R. ; J.L.

Gerald Gould, Denys Kilham Roberts, and John Lehmann are the compilers of *The Year's Poetry : 1935* (Bodley Head ; 6s. net). They have chosen their forty-four poets and their poems well. They would satisfy any good principle of selection. But as the method of selection—and of arrangement too, for that is by the age of the poets—is not usual, we state it. 'Our endeavour,' they say in the preface, 'has been to choose not so much what we each, with necessarily differing opinions, regarded as the outstanding individual poems of the year, but rather poems which in our opinion best illustrate the most significant contemporary tendencies and developments.' The thought is often not easy ; it is too complex and the imagination too subtle. But in all the collection there is no mere versifying. All the poems are genuine utterances of explorers of the imagination.

We quote Siegfried Sassoon's 'Ex-Service' for its message for to-day, and Edwin Muir's 'The Harvest' :

EX-SERVICE.

Derision from the dead
 Mocks armamentary madness.
Redeem (each Ruler said)
Mankind. Men died to do it.
 And some with glorying gladness
 Bore arms for earth and bled :
 But most went glumly through it
 Dumbly doomed to rue it.

The darkness of their dying
 Grows one with War recorded ;
 Whose swindled ghosts are crying
 From shell-holes in the past,
Our deeds with lies were lauded,
Our bones with wrongs rewarded.
 Dream voices these—denying
 Dud laurels to the last.

THE HARVEST.

Walking on the harvest hills of night
 Time's elder brother, the great husbandman,
 Goes on his round. His massive lantern,
 Simpler than the first fashion, lights the rows
 Of stooks that lean like little golden graves
 Of tufted barges foundering low
 In the black stream.

He sees that all is ready,
 The trees all stripped, the orchards bare, the nests
 Empty. All things grown
 Homeless and whole. He sees the hills of grain,
 A day all yellow and red, flowers, fruit and corn,
 In darkness. The soft hair harvest-golden
 In darkness. Children playing
 In the late night-black day of Time. He sees
 The lover standing by the trysting-tree
 Who'll never find his love till all are gathered
 In light or darkness. The unnumbered living
 Numbered and bound and sheaved.

O could that day
 Break on this side of Time !

A wind shakes
 The loaded sheaves, the feathery tomb bursts open,
 And yellow hair is poured along the ground
 From the bent neck of Time. The woods cry :
This is the Resurrection.

O little judgment days lost in the dark,
 Seen by the bat and screech-owl !

He goes on,
 Bearing within his ocean-heart the jewel,
 The day all yellow and red wherein a sun
 Shines on the endless harvest lands of Time.

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